

SSPX, 2018?

No. DXLVII (547)

January 6, 2018

”Doctrine and piety,” demands St Paul –
Catholics! Read and pray, or you will fall.

As the world plunges downhill, more and more people are opening their eyes and are wondering where it will end. As the Catholic Church is led resolutely downhill by a pope who seems intent only on rubbing out the last traces of the pre-Conciliar Church, more and more Catholics are opening their eyes and are driven to wondering if the Council (1962–1965) was not some kind of problem for the true Catholic Church. Then they look towards the Society of St Pius X, because it was founded in 1970 by Archbishop Lefebvre precisely to ensure the continuation of the pre-Conciliar Church, and what do they find? A group of priests more and more sympathetic to the post-conciliar Church, less and less clear on Vatican II, and sliding into the arms of the Conciliar Romans. Result? Many of these souls looking for the Truth are more confused than ever. So where are the Church and the Society of St Pius X headed in 2018?

Souls looking for the Truth must read (for instance Ralph Wiltgen’s *The Rhine flows into the Tiber*, or Archbishop Lefebvre’s *Letter to Confused Catholics*). That is how many Catholics found their way in the 1970’s and 1980’s towards the Traditional movement where they found again the true Church which they knew they had lost after the Council’s “renewal.” And in Archbishop Lefebvre (1905–1991) they found a leader with a clear and Catholic vision of what had happened at the Council – it had taken place under pressure from the modern world to conform to the world, whereas from the beginning of the Church through to the 20th century, it was always the Church that had put the world under pressure to conform itself to God. In this perspective, Vatican II represented an upheaval, a turning upside down, without precedent in all Church history, but the Council Fathers were nearly all more or less beglamoured by the modern world. It is this upheaval which set the course of the official Church from the Council until today. And given that the enemies of God and man were behind the modern world and behind Vatican II, and given that by a just punishment of God they are now deeply entrenched within the offices of the Vatican, then in 2018, short of a miracle or of grave events intervening, the official Church will

continue on its downward plunge.

And the Society of St Pius X in 2018? At the beginning of July, in six months' time, the SSPX holds its elections for those who are to be for the following 12 years its three senior officials, the Superior General and his two Assistants. If the 40 leading priests of the Society who vote in those elections wish to continue the Society's slide into the arms of Conciliar Rome, i.e. the official Church, then no doubt they will vote for Bishop Fellay to be Superior General so that he can finish the work of replacing the Archbishop's clear vision of the need to resist Vatican II with his own confused vision of blending Catholic Tradition with Vatican II, which is like blending fire with water. For just as Paul VI (1963–1978) dreamt of saving both Church and modern world by blending them in Vatican II, and almost crushed the life out of the Church by his tyrannical dream, so Bishop Fellay has drained the life out of the Society by clamping upon it his parallel dream of saving both Tradition and Council in a messianic reconciliation of his own making. The vision is quite different from the Archbishop's. Then how will the 40 priests vote? Upon their vote depends how the Society will develop in 2018, at least from July onwards.

However, there was a reason for Vatican II, and that was the ever widening gulf between God's true Church and modern man. The strain of holding them together became unbearable, and the Council Fathers snapped. Archbishop Lefebvre stood his Catholic ground and founded the Society, but his successors at its head have in turn snapped under the strain. Today's godless world surrounds all of us, and its siren charms are highly seductive. Catholics must "watch and pray" – they need to read, and to continue reading, and they must have a strong prayer life by which to cleave to God – 15 Mysteries of the Holy Rosary, every day.

Kyrie eleison.

FAITH CRUCIAL – II

No. DXLVIII (548)

January 13, 2018

God is invisible, but always there.
Men must believe in Him, His Heaven to share.

Your Excellency,

Talking with an Indult priest (one who says the true Mass but obeys the Church officials in Rome) I have become confused about Archbishop Lefebvre and the stand which he took in defence of the Faith. I thought he was right, but now I am not so sure. Here are some of that priest's arguments:—

1 The Archbishop disobeyed Rome. That proves that he was proud.

2 Had he given up his Society and seminaries to obey Rome, he would have been heroic.

3 If he disobeyed Rome to save Tradition, he did evil in order to bring about good, which is wrong.

4 To obey a Pope as misguided as Pope Francis is, is a martyrdom by which one imitates Christ.

5 For Bishop Fellay to step into the jaws of the Roman lion is, in spiritual terms, heroic.

Dear Sir,

In sane times the Catholic Church gives to souls a clear direction as to what is true or false, right or wrong, and you would need to be in no confusion. But ever since the Second Vatican Council (1962–1965) these have not been sane times, because the Roman churchmen themselves at that Council abandoned God's true Catholic religion and adopted a false man-made religion which we can call Conciliarism. So ever since the 1960's, Catholics have been confused from top to bottom of the Church, by trying to go in two directions at once. For instance, your Indult priest says the Mass of the true religion, while meaning to obey the Romans set upon the false religion. No wonder it confuses you to listen to him. And you will remain confused until you fully grasp the difference between God's true religion and men's

Conciliarism – God may want you to do some more homework.

A Catholic is a Catholic by the Faith he believes in, by the sacraments he receives and by the hierarchy which he obeys. But he is firstly Catholic by his Faith, without which he would have no concern for the Catholic sacraments or hierarchy. Therefore the Catholic Faith is fundamental to a Catholic, and it is that Faith which the Roman officials abandoned at Vatican II in order to get off the wavelength of God and onto the wavelength of modern man. Therefore Conciliarism is fundamentally different from Catholicism and it creates a quite different viewpoint from which to consider pride, heroism, obedience, and so on. The Catholic viewpoint is true, the Conciliar viewpoint is false. Now, to the Indult priest's arguments:—

1 The Archbishop was not proud, because he was defending God's truth and putting God before men. On the contrary, heretics like Luther and Conciliarists are proud because they are defying God to please men.

2 He was heroic not by giving way to Rome, but by resisting Rome, in order to put God first.

3 When he did what he did in order to save Tradition, he was doing not evil but good to achieve good.

4 Catholic martyrdom lies in suffering harm and death not just for any cause, but only for the true Catholic Faith. The Archbishop suffered a true martyrdom not by giving way to the Popes who had gone wrong, but by doing all he could to make them see how they were abandoning the true Faith.

5 His successors on the contrary, by doing all they can, since 2000 at least, to bring the Archbishop's Society under the control of the Conciliar Romans, are in no terms heroic because they are putting men before God. Nor are they martyrs, nor are they truly imitating Christ, but they are indeed proud.

Dear Sir, I hope that by now you can see that everything in the Church must ultimately be judged in the light of the Truth and of the Faith. This is because a man's faith or lack of it is his basic attitude to God. A man may choose to go to Hell if he wants, but if he wants to go to the one true Heaven of the one true God, then he must start by believing in Him, according to the true Faith.

Kyrie eleison.

PRISON SURVIVAL

No. DXLIX (549)

January 20, 2018

Are you afraid of Globalists' coming Hell?
Your inner castle, filled with God, build well.

Alexander Solzhenitsyn (1918–2008) is one of the few truly outstanding writers of the 20th century because he is not godless but came back to God thanks to his sufferings under the totalitarian tyranny of Communist Russia, which lasted from 1917 until 1989. His major work is the *Archipelago Gulag* in three volumes, for which he drew extensively on his own experience, when he lived from 1945 to 1953 inside the Communist archipelago of prison camps spread all over Russia. He survived the experience, and his writings include hints or serious advice on how to survive in such modern-day totalitarian prisons. One hears that the Globalists have already built prisons across the United States in which to shut up enemies of the Globalist State, who will surely include convinced Christians. The following seven-point recipe for survival was drawn from the *Archipelago Gulag* and presented recently in France:—

* *At the preliminary interrogation, do not try to deceive or trick the interrogators when for a week you have been given the bare minimum of food and sleep for survival. Rather play the idiot from start to finish, e.g. "I don't know," "I can't remember." In any case, do not fool yourself, it is the interrogators who write up the interrogation – the Party is their conscience, and they do not want to lose their jobs.*

* *Once inside the prison, lead any kind of life of the mind sufficiently intense for no kind of suffering to be able to knock your mind off balance.*

* *Get into your head as fast as possible that your past life is over and done with, even life itself. Once you have nothing more to lose and are convinced of it, and have made up your mind that cost what it may, you are going to stick to the line you have determined upon, then you are no longer afraid, automatically you find the right answers and how to answer, they can no longer impose on you, and if you have to die, you do so with dignity and a clear conscience. Here is the moral strength that they are afraid of and which they do all they can to break, for instance by raising false hopes of your receiving a pardon.*

** Possess nothing, be detached from everything, and you will have the calm and freedom of mind to judge serenely of people and circumstances. Rely on your memory alone to call up everything you know of man and human nature.*

** Give up any desire to organise your own life, in order to preserve your peace of mind.*

** Believe nobody, distrust everybody: inside the gulag, nobody does anything for nothing.*

** Finally, stick close to decent fellow-prisoners against the crooks and informers, taking justice into your own hands, if necessary. For indeed one of the most remarkable discoveries on your journey through this scene from Hell is that your worst enemies are not the prison guards, but . . . your fellow-prisoners. The law of this jungle is, today it's you that kicks the bucket, tomorrow it's my turn. All that you can do is to strike first, even if you get knifed in return . . . in brief, make yourself respected if you do not want to be exploited.*

As for the use of physical force in self-defence, the Church teaches that it must be proportional to the attack threatened. But Solzhenitsyn's main point is the renunciation of all earthly hope, the detachment from all possessions, the calm of mind, the conscience at peace, in brief that inner moral strength which transfers the fear from oneself to one's adversaries. Here Catholics are universally recognised to be winners, who have a prayer life by which they live close to God. "This is the victory which overcometh the world, our faith" (I John V, 4).

Kyrie eleison.

BROADSTAIRS MOZART

No. DL (550)

January 27, 2018

A world unbalanced, unharmonious, sad,
To line the soul needs Mozart, wise and glad.

Between 18h00 on Friday evening, February 23, and mid-day, Sunday, February 25, there will be held at Queen of Martyrs House in Broadstairs a modest musical weekend featuring exclusively music of the famous Austrian composer of the late 18th century, Wolfgang Amadeus Mozart (1756–1791). Why music, when the same time and effort could be spent on something more directly religious? And why Mozart in particular?

Why music? Because music is a gift of God to the world He created, an expression of the harmony which He planted at the centre of His universe, to which all living members of that universe respond, not only angels and human beings but even animals and plants in their own way. As for plants, Colorado researchers in the USA once built four boxes with identical light, air, humidity, soil and plants in all four, and they piped into three of them Gregorian chant or classical music or Rock, while the fourth they left in silence. With the Rock the plant grew but withered, with the chant it flourished, with classical music and silence the result was in between. As for animals, many a cowherd pipes into his cow-stalls at milking time tranquil music to increase the flow of milk, just as supermarkets pipe in tranquil music to increase buying by the human customers. Surprising? It is God that has made us, and not we ourselves (Ps. IC, 3), we are His creatures with the harmonious part that He designed for us to play in His universe as a whole.

For human beings, music is the supreme God-given language of access to that harmony of God, even if, like Brahms, one believes in no God. Music is therefore natural to human beings, and has a huge moral influence on them, for good or bad. As Mother Church resorts to chant and polyphony to lift souls towards Heaven, so the Devil uses Rock and all kinds of modern music to cast souls down to Hell. “Tell me what your music is, and I will tell you who you are,” goes the saying. Nearly every man has some music in him, and woe to him if he does not – Shakespeare says (Merchant

of Venice, V, 1) –

“The man that hath no music in himself
Is fit for treasons, stratagems and spoils . . .
Let no such man be trusted. Mark the music.”

One could say that the man that has no music in him is untrustworthy because he is out of tune with God.

And the modern world is out of tune with God, which corresponds to the wretched noise which so often today passes for music, and yet which people love, because music is so natural to man and goes so deep in his soul. And this ugly noise is what is in the soul of countless people around us, and through them it can only bear on ourselves, and bear us away from God, if we let it do so. The question is religious after all. Anything deep-down human bears on God, and music is certainly deep-down human.

On the other hand Mozart belonged to a much saner world than ours, and his music corresponds to a special moment of harmony and equilibrium between the old order and modern emotivity. Mozart is the musicians’ musician. Here are a few of the testimonies from famous musicians – Tchaikovsky said, “I find consolation and rest in Mozart’s music. In it he gives expression to that joy of life which was part of his sane and wholesome temperament.” Schubert said, “What a picture of a better world you have given us, O Mozart!” Gounod said, “Mozart, prodigal Heaven gave thee everything, grace and strength, abundance and moderation, perfect equilibrium.” Brahms said, “It is a real pleasure to see music so bright and spontaneous expressed with corresponding ease and grace.”

Mozart wrote all kinds of music, but outstanding are his operas and piano concertos. In Broadstairs we cannot manage the operas, but John Sullivan who played half of the Beethoven sonatas here in 2016 can easily manage a similar feat with Mozart’s piano concertos and sonatas. Let us know if you plan to come, so that we may have an idea of numbers. No tickets to buy. Mozart is priceless!

Kyrie eleison.

“OFFICIAL CHURCH”?*

No. DLI (551)

February 3, 2018

Rome may manoeuvre, dodge, deceive, outwit,
But with lines curved straight things by God are writ.

One needs to be very careful with words, because words are the handle of our mind upon things, and things are the stuff of everyday life. Therefore upon words depends how we will lead our lives. At the flagship parish church of the Society of St Pius X in Paris, France, there is a Society priest taking due care of words. Fr Gabriel Billecocq wrote in last month’s issue (#333) of the parish’s monthly magazine *Le Chardonnet* an article entitled “Did you say ‘official Church’?.” In it he never once mentions Society Headquarters in Menzingen, Switzerland, but he does complain of the “wish” coming from somewhere, presumably on high, that the words “Conciliar Church” should always be replaced by the words “official Church.” And he is right, because the words “Conciliar Church” are perfectly clear, whereas the words “official Church” are not clear, but ambiguous.

For on the one hand “Conciliar Church” signifies clearly that large part of today’s Church which is more or less poisoned with the errors of the Second Vatican Council. Those errors consist essentially in the re-centring upon man of the Church which should be centred on God. On the other hand “official Church” is an expression with two possible meanings. Either it can mean the Church officially instituted by Christ and officially brought to us down the ages by the succession of Popes, and to that “official Church” no Catholic can object, on the contrary. Or “official Church” can be taken to mean that mass of the Church’s officials devoted to Vatican II who for the last half-century have been using their official power in Rome to inflict upon Catholics the Conciliar errors, and to this “official Church” no Catholic can not object. Therefore “Conciliar Church” expresses something automatically bad, while “official Church” expresses something good or bad, depending upon which of its two meanings it is being given. Therefore to replace “Conciliar Church” by “official church” is to replace clarity by confusion, and it also stops Catholics from referring to the evil of Vatican II.

Fr Billecocq never suggests that Society Headquarters did “wish” such a thing, but a fact and a speculation do suggest it. As for the fact, earlier this month the Society’s French District Superior, Fr Christian Bouchacourt, being interviewed in public about the Society’s up-coming elections in July, said: “As soon as a Superior General is elected, the Vatican is immediately notified of the decision.” Such notifying of the Vatican by the Society as to Society elections has never been done before. And it strongly suggests that the Society’s present leaders look forward to Rome not only being informed but also giving its official approval of the Society’s choice of its leaders – why notify if not to get approval? What else will the Newsociety beg for from the Newchurch? What will it not beg for? How far the Society has come from the days when the faith of Archbishop Lefebvre used to force Rome to do the begging!

As for the speculation, we hear that two main candidates are being groomed by Menzingen for voters at the Society’s July elections to choose as Superior General, because the post will no longer be taken by a bishop. At a guess, Rome is already in virtual control of these major decisions being taken within Society Headquarters. In that case Rome has little to fear of either of these two candidates substantially changing Bishop Fellay’s pro-Roman policies, while it may have much to gain from the appearance of a change at the top, and it may be able to make use of Bishop Fellay in Rome to be head of a “renovated” *Ecclesia Dei* Congregation, to include all Traditional communities, including his own former Society.

Who can doubt the skill of the Romans to turn all situations to their advantage? Unless . . . unless there were to break out again within the Society that Faith and Truth which were the driving force of Archbishop Lefebvre and of his victory over all the liberals and modernists in Rome. These demons strive to undo once and for all God’s Catholic Tradition which is the most serious potential obstacle to their new One World Religion. And God may require no less than the blood of Catholic martyrs to stop them. The martyrs coming from among the Society’s priests and lay-folk will be its glory.

Kyrie eleison.

DEFENDING MENZINGEN

No. DLII (552)

February 10, 2018

Confusion reigns, descending from on high.
Pray for the Pope and bishops, ere they die!

Thanks to the directly anti-Catholic words and deeds for the last five years of the present occupant of the See of Peter, delinquencies to which the way was opened by Vatican II, it is less comprehensible than ever that the successors of Archbishop Lefebvre still want to put the Society under Roman control, but in effect they do. Does a Cardinal's hat appeal? Are they tired of the battle? Are they desperate to be "recognised" by Conciliarists? Can they really think that the Archbishop would have approved of what they are doing? God knows. Howsoever that be, servants of Menzingen are still trying to defend its 20-year slide down from the position of the Archbishop. Here are two recent examples:—

Firstly, to defend Bishop Fellay's policy of accepting a personal prelature from Rome, a Society priest (<http://fsspx.news/en/content/34797>) seems to think that such a prelature will guarantee for the Society protection from the modernists in Rome. But will Rome be in control of the prelature or not? If it is in control, it may take its time, as it did with St Peter's Fraternity, but it will use its control slowly to strangle Tradition within the prelature. To think otherwise is simply not to have understood who these Romans are. "Only Saints believe in evil," said Gustavo Corçao. As for the Archbishop, he called these Romans "antichrists." And if the prelature does not put them in control, they will never grant it in the first place.

And secondly, this priest attempts to discredit adversaries of the prelature by claiming that they say that the Archbishop changed his principles when he refused the Protocol of May, 1988. The claim is groundless. As the priest himself says, the Archbishop's change was merely prudential, following on the definitive demonstration just given by the Romans in the Protocol negotiations that they had no intention of looking after Tradition, such as the Society and the Archbishop understood Tradition. For as long as the Romans gave any sign of genuine concern for Tradition, the Archbishop was patient, and he went as far as he could to meet them (in fact further in the Protocol

than he should have done, as he once admitted later). But once they had made it clear that in reality they had no such concern, then the Archbishop was inexorable – from then on doctrine would take the place of diplomacy, and the Romans would first have to prove that they were on the same doctrinal page as Catholic Tradition. That was on the Archbishop's part no change of principles, but merely the final recognition that the Romans were set upon dechristianising, and not on rechristianising, as he wrote a month later to Cardinal Ratzinger.

Likewise the Catholic Family News blog of November last year serves Menzingen. The blog is intelligent, speculating that Rome's real bait-and-trap to catch the Society is not aimed at the Society's wholesale surrender, but at its piecemeal division and disintegration (actually, Rome is achieving both). Thus Rome makes repeated enticing offers, each of which divides Society priests so that some break away, while Menzingen gets up its hopes, only to see them dashed by another impossible demand of Rome. And the game will go on until the Society is completely undone. Therefore, concludes CFN, the Society must remain united at all costs and no Society priest must defect.

But, dear CFN, how did the Archbishop build up the Society in the first place? Certainly he too suffered from divisions and defections under him. Did he nevertheless build by crying for unity, unity, unity? That was the great argument of Rome against the Archbishop! His own great argument was the Faith, the Truth, the Faith. To plead as you do for the Society's unity behind pro-Rome Menzingen is to plead for the Society's destruction! Unity is always specified by that around which one is to unite. Under the Archbishop it was around Catholic Truth, the whole strength of the Society. Since 2012 it is around Menzingen, presently the division and ruin of the Society.

Take heart, dear readers. "The truth is mighty and will prevail," with or without the Society of St Pius X.

Kyrie eleison.

PARENTING TODAY – I

No. DLIII (553)

February 17, 2018

Poor parents! Is there nothing we can do?
Stay tuned, to get next week an idea or two.

Nearly 20 years ago a priest of the Society of St Pius X, master of an Ignatian Retreat House in France and therefore in close contact with Traditional Catholic family problems, wrote an excellent editorial on *How our youngsters are evolving*. He paints a dark picture. Alas, the picture has grown only darker in the meantime. We must not despair, but on the other hand parents must see things as they are. It is not as though today's youngsters are blameless, but parents must do everything possible to put them on the path to Heaven, because even today that is still the responsibility of parents. Here is the dark picture, adapted and abbreviated from *Revue Marchons Droit*, # 90, avril-mai-juin, 2000:—

In the Retreats we see youngsters growing up, incapable of rebuilding Christendom. The sacrifices made by parents and teachers seem to have borne no proportional fruit. Clearly something is not working, and if we do not react, then within two generations we will be swallowed up by the spirit of the world.

Young people we observe between 18 and 30 years old are profoundly ignorant of the crisis in Church and world, not because they have not been taught, but for lack of interest. Broadly speaking, they follow along the lines of their parents, but they cannot explain on their own what is wrong with the New Mass, with Vatican II, with the New World Order. Never having had to fight, to defend their beliefs or to resist, and so never having studied for themselves, when they meet the world they easily give way. They want to be like everybody else, they do not want to be different, they lack the personal conviction to stand up for Catholic Tradition, and so instead of being Apostles of Christ, little by little they go with the flow.

Where will there be tomorrow the good vocations, the good Christian families we so urgently need? Vocations grow rare, marriages grow weak or dry up altogether, formation grows soft, immaturity takes over. All the youngsters want is to enjoy. The boys lack character, sense of responsibility, generosity, self-control, everything that parents should be inculcating in them

to turn them into the men we can rely on for tomorrow: men chaste, mature, thoughtful, hard-working, magnanimous. Without such men of conviction, where will be the heads of tomorrow's families? The girls are also being reared in disorder.

Instead of preparing for motherhood and for looking after a family, they learn to look down on the domesticity which is their true vocation, and they are encouraged to study longer and longer, thus acquiring a spirit of independence, alongside a worldliness turning to fashion, parties and rock music. How can mothers give way to their girls' mini-skirts and trousers, to their loose dress for parties which are obvious occasions of sin, where they waste their time and soil the purity of their hearts?

The result is young people getting married at 20 or 22 years of age, when they are absolutely not ready. And soon the children are arriving whom they have no idea of how to bring up. If I look at the young couples I have married – in Tradition – since my ordination in 1980, thank God there have been no divorces, but I have to say that half the marriages are hanging on a thread, being held together only by the youngsters' Catholic principles. Parents, do you realise what you need to be giving to your children for their future in today's world? You must for God's sake form your boys to be men worthy of the name and your girls to be women worthy of the name. Do your duty. Otherwise, your children risk losing their souls, and Christendom is finished.

Surely Fr Delagneau is right. Christendom is in serious danger, no less. Now can we see why in 2018 God is allowing Europe and France in particular to be filled by His enemies with His enemies? And why He is allowing the Society of St Pius X to be sliding into the arms of His enemies? He did not create us to fall into Hell. He created us to fight the good fight to get to Heaven. And He will permit any disaster that will shake us off the road to Hell, and put us back on the road to Heaven. Wait for it!

Kyrie eleison.

PARENTING TODAY – II

No. DLIV (554)

February 24, 2018

Parents, there is not nothing you can do –
The natural, physical, human, keep in view.

When parents read here last week the question whether they know what parenting today demands, it is to be hoped that they did not feel accused. They are under heavy pressure from the whole environment surrounding their children, and when souls are under pressure, God does not require of them to do the impossible, but only whatever they can do. Thus in the Letter to the second of the seven Churches of Asia, corresponding to the Church's Age of Martyrs (Apoc. II, 8–11), the Venerable Holzhauser explains that if the Catholics of Smyrna receive from the Holy Ghost no rebuke or reproach like five of the other seven Churches, it is because Catholics under persecution need encouragement and not criticism.

And God knows, parents striving to save their children's souls are under persecution, not yet bloody, but most powerful. For when men are, for instance, turning to AI (Artificial Intelligence) to make a robot into their god, then they are losing not only the true God, they are losing all notion of the difference between a machine and a human being, let alone the difference between man and woman or between parents and children. How can an environment trusting in AI for its future have any understanding or sympathy for the family as God designed it?

As one reader wrote to me, Eastern Communism treated brutally anybody not in line, but at least the enemy of salvation was recognisable, whereas what one might call Consumerism in East or West is rather more subtle – instead of brutalising, it merely marginalises, making true Catholics “abnormal,” while the children so want to be “normal,” with smart-phones like all the other children, etc. Consumerism glitters like its coloured lights, and so the children are being turned into mindless robots, clever enough when it comes to manipulating technology and the machines, but with no idea of the essential human questions, because they are never taught to read, or to read between the lines as one did under Communism, and they are deprived of all tools of thinking. A generation of android puppets is growing all around us.

So, as opposed to what parents cannot do, what can they do to put their children on the path to Heaven (it will be the children's own free choice later if they stay there)? Firstly, a few basics. God exists and He wants to save all children, and to all of us He gives the help of His Mother and of invisible but powerful guardian angels who are on the side of all true parents. In the home, let these supernatural realities be part of everyday life, and let the everyday life be supernatural, even while parental common sense stops the children from being turned off by an artificial excess of religion.

Then on the natural level, give your children as much time as you see they need. Love is spelt T-I-M-E. Children to become human need to be formed by human beings, not by machines. And the natural formers of children are their parents, who have an enormous natural influence on their children, if only the parents will use it, instead of abdicating it. Set regular family meals around a table, and at the meals, talk. Chinese proverb: "Instruct your children at table, your wife on the pillow." Talk politics, especially the difference between reality and what the media present as reality. Warn the children to be careful outside the home, but tell them the truth about 9/11, and about The Monster Fib (between five and seven million). Yes, tell them about it as soon as they are capable of understanding (not before), so that they can realise what a world of lies God has given us to live in, as a just punishment for our apostasy. Always add in the religious dimension because it is always there, and the children need to understand that it is God that matters. But not just by piety – Our Lady of Fatima promotes both the Rosary and Russia's Consecration.

Then, more practically, get all possible electronics out of the house. Teach the children why you are not allowing television or smart-phones under your roof, and if you cannot do without the Internet, teach them why it is under physical (not just electronic) lock and key. And get their hands to work, boys on taking to pieces a motorbike, or carpentry, girls on sewing and cooking, all hands on the Rosary. And instead of television, try every night a family reading from Maria Valtorta's "Poem of the Man-God" (former title). Ridiculous? Try it. You may just find that the "Poem" is God's own answer to the television set!

Kyrie eleison.

MENZINGEN DEFENDED – II

No. DLV (555)

March 3, 2018

Why cannot good men see where evil lies?
The more they fail, the more the “Resistance” tries!

No doubt some readers of these “Comments” are not so interested in reading about what seem to them merely internal squabbles among relatively few Catholic priests. Let such readers beware of missing the importance of these “squabbles.” Religion leads the world because God exists, and how men stand to him (religion) governs how they stand to their fellow-men (politics). The Catholic Church leads religion because since Christ’s Incarnation Catholicism is the only religion founded by the one true God. And Catholic Tradition leads the Catholic Church because that Church is as essentially unchanging as Our Lord Himself. And for 42 years (1970–2012) the Society of St Pius X was in the front-line of the defence of Catholic Tradition because it was the only worldwide Catholic organisation effectively resisting the unfaithful modernisation of the Church by the Second Vatican Council. Therefore all men alive, atheists or Protestants or Conciliarists, especially priests and followers of the SSPX, are concerned by the problem of infidelity to Catholic Tradition within the SSPX. Read on, everybody!

Another champion of Menzingen, Fr. B., has stepped into the lists to defend its policy of rejoining Conciliar Rome – let us call them the Reconciliarists – with an article in the official monthly magazine of the SSPX in the USA. Ever since Vatican II separated Catholic Authority from the Catholic Truth which it only exists to defend and maintain, all Catholics have been necessarily more or less schizophrenic – either they follow Authority and abandon Truth, or they follow Truth and abandon Authority, or they choose any one of a variety of combinations in between.

The Founder of the SSPX, Archbishop Lefebvre, chose Truth, but kept as much respect for the holders of Catholic Authority as was compatible with faithfulness to the Truth, and as a result he suffered serious persecution and condemnation from all Catholics who more or less preferred Authority. On the contrary, his successors at the head of his Society are wanting to take it back under Conciliar Authority, so that from

2012 the Society has been officially Reconciliarist. By this switch of the SSPX from the Founder's Truth back to Conciliar Authority, they have filled the Society with schizophrenia, causing a movement of "Resistance" to their "Reconciliarism."

For most of his article, Fr B. is Catholic in his principles, but at the end he is Reconciliarist in their application. Therefore possibly to help the Society's present Reconciliarist Superior General to be re-elected in July, he attacks the "Resistance" not for its attachment to Truth, which is its strong point, but for its detachment from Catholic Authority, both in Rome and in Menzingen. Thus, Fr B. says, towards Rome the "Resistance" is for the sake of its own "ease and convenience" in danger of ignoring the Pope and of not acknowledging his authority, while towards Menzingen it is refusing proper respect and obedience, and by criticising every word uttered by the Superior General it is sowing suspicion and blocking the channels of grace.

But, Reverend Father, among your Catholic principles you yourself acknowledge the primacy of the Faith. Now Vatican II was a disaster for the Faith, by trying to put modern man in the place of God. Therefore Conciliarism and Reconciliarism are both disastrous, and both the officials of Rome and the Society's present Superior General are to be judged accordingly. And he must not be replaced by another Reconciliarist. The problem is not the "Resistance" which does not "ignore" the Pope and is certainly not seeking its own ease and convenience, because it is highly uncomfortable for Catholics to be deprived of all support from recognisable Catholic officials above. Therefore the "Resistance" is neither falling into "a schismatic attitude in its own right," nor is it wrecking the channels of grace. The problem is the Council causing schism, the Council poisoning the Popes and the Council strangling the grace of Jesus Christ. The present Superior General must not be re-elected if anything of the true Society is to survive.

Kyrie eleison.

PARENTING – III

No. DLVI (556)

March 10, 2018

Heaven is hard, but amply worth the trouble,
Even if my efforts I shall needs redouble!

EC 553 (“Parenting – I” Feb 17) has been hitting a nerve. It is not surprising. The Devil has virtually the whole of society in his grasp. The battleground has moved to those families which are not yet in his grasp. Parents, do not despair of God (which is what the Devil wants you to do), but take the measure of the gravity of the situation, and see the logic of the two counter-measures proposed by God through His Mother for this situation. Then do the best you can, and leave your children in Our Lady’s hands.

Several readers have reacted so far to “Parenting – I,” and there are sure to be more. A first reader laments that Fr Delagneau’s analysis fits exactly his own family. On the day after Christmas last year their eldest daughter, just turned 20, turned her back on the family, left the family’s Traditional Catholic way of life “once and for all,” and turned herself over to the world with an imminent marriage into the bargain, for which she is not ready. However, a spark of hope is that the young man in question has no religion, which means that he may find his way with her to God more easily than if he had some religion! Another spark of hope is always that motherhood may bring her back to reality, as it did Marya Shatova in the novel “The Devils” of Dostoevsky (who saw the modern world coming).

A second reader, given the accuracy of Fr Delagneau’s portrait of today’s youngsters, wonders why these “Comments” ever recommend young men today in general to get married. She writes that there are hardly any half-way genuine young men or women left, because “the basic material has changed.” Might it not be time, she asks, to consider the possibility that God wants more men and women to stay single and to suffer from the loneliness, but by the freedom from family engagements to have more time for celibate struggle and sacrifice? In the workplace she says that the rising generation of workers want money, power and time off, that they have no idea even in theory of any work ethos, and almost all are living in sin, with “partners” or second

spouses or some perversion or other. “Jesus, have mercy,” she concludes.

A third reader suggests that it is all very well for Fr Delagneau to turn to the parents, but what is the Church now doing to defend families? Whereas the reader himself is old enough to be able to look back fondly to the 1960’s when his own mother was always at home to look after the children, now he says few families can make ends meet without the mother having to go outside of the home to work, and the children have to be turned over to the State to be looked after, because the official Church is on the ropes and Catholic Tradition is stretched far apart. Living conditions for families are determined by the State which does not favour families and has none of the Church’s skill to be able to help with a family’s human problems. This reader concludes that we are enslaved, like the Jews in Egypt. But he does also say that since God has left families in today’s situation, there must be something they can do about it.

Indeed. “Where there is a will, there is a way,” says the proverb. And the Council of Trent quotes St Augustine to the effect that God cannot abandon a soul that has not first abandoned Him. As Solzhenitsyn said, Russia would never have fallen into the Communist Hell if it had not turned its back on God. Almighty God allowed that Hell in order to bring “Holy Russia” back to Him. It took several years, but that return to God is now taking place all over Russia, even if the conversion is not yet Catholic. Patience. The Consecration of Russia to Mary’s Immaculate Heart will see to that. “In suffering is learning.” And now families all over the consumerist West are suffering intensely. Patience.

Parents need above all to grasp the urgency of the need to resort to Our Lady’s two remedies, the Rosary and the Devotion of the First Saturdays to make reparation to her Immaculate Heart. For who can say that either of these remedies is absolutely impossible? Let parents make a real effort with both – five Mysteries with the children, another ten individually if at all possible, and as long a drive as may be necessary for the First Saturdays, and then how could Our lady abandon them? Not possible!

Kyrie eleison.

CONSTANT ENEMIES

No. DLVII (557)

March 17, 2018

God's enemies are winning? Not for long.
A total trust in Him must make us strong.

Many readers of these “Comments” – by no means all – must be shocked and incredulous when these “Comments” keep referring to the Jews as being one major source of the problems in today’s Church and world. That is because ever since the French Revolution (1789), when the Freemasons emancipated the Jews and gave them liberty to occupy all positions of influence in society, the Jews by their progressive control of politics, universities and the media in particular have more and more taken over people’s minds, and they have used this control granted to them by unwary Gentiles to persuade everybody that Jews are the victims rather than the cause of the constant tensions between themselves and the rest of the world.

Yet in the Middle Ages, when the Faith enlightened men’s minds with the Way, the Truth and the Life, Catholic Popes and Church Councils issued a stream of documents to make Christians wary of Jewish trickery, even forbidding Christians, for the sake of their eternal salvation, to associate with Jews. Was that merely “anti-Semitism”? In our own day an Italian professor has just argued – and he is not alone – that Jews are the controlling force within the Conciliar Papacy and Church. There follows a brief summary of the professor’s argument, that can be found in full at:—

http://www.unavox.it/ArtDiversi/DIV2277_Lamendola_Scacco_in_tre_mosse.html

The neo-modernism presently ravaging the Catholic Church is the modernism condemned by St Pius X, but with a new element added: Talmudic Judaism. The Jews have always striven to neutralise the divinity of Our Lord Jesus Christ, because if He is not God then Catholicism is nothing, and then the main obstacle to their own ruling of the world is out of the way. For instance in 2009, why was there such a worldwide fury over a few remarks on Swedish television casting doubt on the existence of homicidal gas-chambers in Germany during World War II? The problem cannot have been merely the one bishop who made the remarks. In fact the uproar was designed secondarily to cripple the Traditional Society of St Pius X to which the bishop then

belonged, but primarily to force Pope Benedict XVI to back away from that Catholic Tradition which is in line with the Faith of the Middle Ages. Thus Cardinal Ruini, Pope's Vicar Emeritus for the diocese of Rome, declared at the time, "Nobody who denies the 'Holocaust' can be a Catholic bishop."

The professor goes on to say that a great step forward to this placing of the "Holocaust" at the centre of the Catholic religion had been taken back in 1965 when Vatican II declared in its document *Nostra Aetate* that the covenant of God with the Israelites in the Old Testament was still valid, meaning that redemption by Jesus Christ is no longer necessary for salvation, in other words His Catholic Church is no longer in unique possession of the complete Truth and no longer the only means of eternal salvation. Whereupon the religious importance of Our Lord Jesus Christ, dropped by Vatican II, was immediately picked up by the Jews and attached to their "Holocaust." Said B'nai B'rith's Abraham Foxman in New York, "The Holocaust is not merely an example of genocide, but it is an almost successful attack on God's chosen people, in other words on God Himself."

Thus for Jews, the "Holocaust" is a theological event, central to the new religion which is to be imposed on the entire world, and before which all other religions must bow, starting with Catholicism. Here is why Catholic bishops calling the "Holocaust" in question must be silenced and banned, and the Catholic Church must do what its Talmudic masters tell it to do. And the Italian professor concludes that the "Elder Brethren" have succeeded in making themselves into the indisputable guardians of the Church of Christ.

Notice that this thesis perfectly exemplifies Tertullian's statement that only the weakness of Catholics is the strength of the Jews. The propaganda in favour of the "Holocaust" took off only after Vatican II. Before the Council, people still had a little too much common sense to believe that about twice as many Jews were exterminated in Europe as there had been in Europe before the war.

But "fear not little flock" (Lk. XII, 32). Every Catholic knows that it is God and not His enemies who will have the last word. This catastrophic end of the Church's Fifth Age through which we are now living is preparing and paying in advance for the Church's greatest triumph in all its history, the brief Sixth Age, or Triumph of the Immaculate Heart of Mary. Some time thereafter may come the greatest triumph in all the world's history of God's enemies, the three and a half year reign of the

Antichrist (Jn. V, 43), or the Church's Seventh Age. But then follows the last word to end all last words, the General Judgement, belonging to God, and perfectly re-establishing His universal justice.

Kyrie eleison.

CHAOS DECIPHERED

No. DLVIII (558)

March 24, 2018

Through Rosary, through Mary, through Our Lord,
Let's beg Almighty God to wield his sword!

Just before Holy Week is a good moment to reflect on the passion (suffering) of the Catholic Church. A

reader writes: *“Can you tell us what on earth is going on with SSPX, Bishop Fellay, and others? We’re hearing some weird stories down here, and we don’t quite know what to believe. THINGS ARE FRACTURED ALMOST BEYOND BELIEF – EVERYWHERE. Starting from (1) the Novus Ordo, we have (2) the SSPX, (3) the Sedevacantists, (4) the SSPX Resistance, and (5) Fr. Pfeiffer’s group, with more splits to come, no doubt! What on earth is “Pope” Francis up to? He spends all his time playing politics, nothing spiritual! And one hears that Fellay is chasing a scarlet hat! What does that mean?”*

Dear Friend, the Catholic Church is in a state of chaos, by a just punishment of God, because His Church is the “light of the world” and the “salt of the earth,” but all over the world mankind is turning away from Him, including even His own churchmen. Nor is it any use God raising a good Pope too soon, because the churchmen would merely turn and tear him (Mt. VII, 6), as perhaps they assassinated John-Paul I. So the whole world is going to be in darkness (no light) and corruption (no salt), until enough men are so overwhelmed by today’s galloping chaos that they get back on their knees to beg God in His mercy to put the Pope back on his feet, who at the moment, as you say, is playing politics instead of religion.

The Pope is crucial because he is the rock on which the Church is built (Mt. XVI, 18), so that if he is fractured through wanting to follow the corrupt world instead of leading it out of its corruption, then as you say “things are fractured almost beyond belief – everywhere.” When Our Lord was struck in the Garden of Gethsemane all the Apostles were scattered (Zachary XIII, 7; Mt. XXVI, 31). Today Pope Francis is so deeply struck that authority throughout the Church is essentially dislocated.

The problem of Pope Francis goes back to the Second Vatican Council (1962–1965), because that was when and where the Popes gave up resisting the decadent modern world and decided to follow it instead. Up till Pius XII included (1939–1958), the Popes had resisted that decadence, but it was so glamorous and overpowering that John XXIII, Paul VI, John-Paul II and Benedict XVI all allowed themselves to be deluded (not without their own fault). They created your (1), the Novus Ordo or Conciliar Church, named after the New Order of Mass which has turned masses of Catholics into virtual Protestants. Pope Francis not only shares these Popes' errors from the accursed Council, but he also puts them most destructively into practice, causing more chaos in the Church than ever.

Yet soon after the Council, God had raised a Catholic Archbishop to found a Congregation to look after all souls that refused to abandon Catholic Tradition which was then being abandoned by the Popes and the mass of churchmen. That was your (2), the SSPX, or Society of St Pius X, which flourished until the Archbishop died in 1991. But before he died there began also your (3), the “sedevacantists” who are so scandalised by the Conciliar Popes that they refuse even to believe that they are true Popes. And after the Archbishop died, his younger successors at the head of his Society, suckled on the modern world, fell foul of the same errors as the Council, notably Bishop Fellay who may well be seeking a Cardinal’s hat as a reward for his corrupting the resistance of Tradition to the Newchurch. This betrayal of the Archbishop’s true resistance from inside the Society gave rise to your (4) the SSPX “Resistance,” in which scattered priests hang loosely together to keep the Catholic Faith being now corrupted inside both the Novus Ordo and the SSPX. Good Catholics hanker for less looseness, but by now half a century of Conciliar Popes had essentially broken Catholic structure. However, your (5) now arose, Fr. Pfeiffer’s group, to which the (4) “Resistance” did not seem to be resisting enough.

In brief, within all five groupings there are scattered Catholic sheep known to God, who have the faith and want and mean to be Catholics, but Conciliar Popes are incapable of pulling Catholics together in the true Faith. And since nobody less than a Pope in his right mind can fulfil that function, then “what cannot be cured must be endured,” until God intervenes. For God to intervene, let any Catholic – or non-Catholic! – pray 15 Mysteries of the Rosary every day for God’s Mother to intercede with her Son.

Kyrie eleison.

CHURCH RESURRECTION?

No. DLIX (559)

March 31, 2018

The Church will rise again if every man
Will, in his state of life, do what he can.

And the day before Easter should be a good moment to think of how Mother Church is going to rise from her present stricken state. By our Catholic Faith we know with absolute certainty that she will rise again, and that she will last to the end of the world (Mt. XXVIII, 20). But it is a great mistake to think that she will rise this time by human means, because then I start believing for instance in human means to come to her rescue, like for instance “theological discussions” or diplomatic negotiations with her present masters in the Vatican.

Thus the theological discussions of 2009–2011 led nowhere, which is why we have heard almost nothing of them ever since, because they proved that the doctrinal gulf between Conciliar Rome and Catholic Tradition cannot be bridged. And diplomatic negotiations can lead at most to the mere appearance of a rescue for Tradition, because today’s Romans have 2000 years’ experience of diplomacy, and they do not want Tradition, because it is a serious obstacle in the way of their New World Order, where Our Lord Jesus Christ has no business to be doing any more reigning. The problem is a wholesale rejection of God on the part of mankind in general, and on the part of His own churchmen in Rome in particular.

Therefore the problem is not going to be solved by merely human means. As Cardinal Villot (1905–1979), a former Secretary of State in the Vatican under three Conciliar Popes (1969–1979), admitted on his deathbed, “Humanly, the Church is finished.” And it is a great lack of supernatural spirit, not without some arrogance, on the part of the present leaders of the Society of St Pius X to argue as they do that the Society must negotiate some settlement with the Church officials in Rome because there is no other solution for the crisis of the Church. Do these men really think that the Lord God is short of means to come to the rescue of His Church? Do they really think that the arm of God is shortened by the wickedness of men? Here speaks His prophet Isaiah (LIX, 1–3):—

1 Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; **2** but your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear. **3** For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies, your tongue mutters wickedness. **4** No one enters suit justly, no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive mischief and bring forth iniquity.

Men's iniquities are the problem. And is it likely that God has no solution? No. And is it likely that He wants men to play no part in His solution? No. And is it likely that what He wants them to do to save His Church is specially difficult or complicated? No. But is it likely that it will require some humility? Yes, because "God resists the proud and gives grace to the humble" (James IV, 6). And will it require some faith? Certainly, because "Without faith it is impossible to please God" (Heb.XI, 6). And is there any chance that God will not have told mankind, on the brink of destroying itself, what humble means He wants men to believe in and to apply, for Himself to step in and save them from destruction? There is no such chance at all. Then what has He in fact told mankind for His Church to be able to rise again?

He said it through His Mother, at Fatima, in 1917, in Pontevedra in 1925, and in Akita in 1973. In Fatima: Russia must be consecrated to the Immaculate Heart of Mary by the Pope with all the Catholic bishops. In Pontevedra: Catholics must practise the Devotion of the First Saturdays. In Akita; Catholics must pray the Rosary, for the Pope, for bishops, for priests. Are these three points humble? Yes. Are they supernatural, requiring supernatural faith? Definitely. Are any of them too much to ask, for the Church to rise again, and for mankind to come back from the brink of destruction? Definitely not. Then let nobody complain that there is nothing they can do!

Kyrie eleison.

ANTI-”LEFEBVRIST” ARGUMENT –

I

No. DLX (560)

April 7, 2018

Archbishop Lefebvre was wise – his rule of thumb,
“Recognise, yet Resist” is not so dumb!

To attack the French Dominican priests of Avrillé for their “Lefebvrism,” i.e. for their refusal to accept that the Conciliar Popes since Paul VI have not been Popes at all, a French layman – Mr. N.M. – has just written an article accusing the Dominicans of rejecting three Catholic dogmas: that the Pope has primacy of jurisdiction over the Universal Church; that the Church’s Universal Ordinary Magisterium is infallible; that it is the Church’s living Magisterium which determines what Catholics must believe. Normally such questions of doctrine may be best left to the experts in doctrine, but ours are not normal times. Today Catholics can have to rely on their own Catholic good sense to decide such questions for themselves.

Let us look at all three questions in a simple and practical way. If I want to accept that the Popes have been true Popes since Paul VI, why should I have to deny firstly that the Pope is head of the Church, secondly that the Church’s normal teaching is infallible and thirdly that the living Pope tells me what I should believe? Let us look at N.M.’s arguments, one by one.

As to the first point, NM quotes the thoroughly anti-liberal Council of Vatican I (1870–1871) to the effect that the Pope is the direct and immediate head of every diocese, every priest and every Catholic. If then like all Lefebvrists, I refuse to obey him, I am implicitly denying that he is my head as a Catholic, so I am denying that the Pope is what Vatican I defined him to be. Answer: I am not at all denying that the Conciliar Popes have the authority to command me as a Catholic, I am only saying that their Catholic authority does not include the authority to make me turn myself into a Protestant, as I will do if I follow their commands in line with Vatican II.

Secondly, NM argues that Vatican I also stated that the everyday teaching of Pope

and bishops is infallible. Now if ever we had serious teaching of Pope and Bishops together, it was at Vatican II. If then I refuse that teaching, I am implicitly denying that the Church's Universal Ordinary Magisterium is infallible. Answer, no, I am not. I fully recognise that when a doctrine has been taught in the Church nearly everywhere, at all times and by all Popes and Bishops, it is infallible, but if it has been taught only

in modern times by the 20th century Popes and Bishops of Vatican II, then it is contrary to what was taught by Popes and Bishops at all other times of the Church, and I do not consider myself bound to accept it. As I accept the heavyweight UOM of all time, so I reject the lightweight UOM of today, contradicting it.

Thirdly, NM argues that the true Pope has the living authority to tell me as a Catholic what I must today believe. If then I refuse to believe what the Conciliar Popes have told me to believe, I am rejecting their living authority as arbiters of the Faith. Answer: no, I am not. I am using my eyes to read, and my God-given brain to judge, that what the Conciliar Popes tell me contradicts what all previous Popes back to St Peter tell me, and I prefer to follow the heavy weight of 261 Popes telling me what to believe against the light weight of six Conciliar Popes. "But then you are rejecting the living authority of the living Pope as arbiter of the Faith!" Only because I am following, obeying and submitting to 261 Popes as arbiters of that Faith which my eyes and my brain tell me that the Conciliar Popes are not following. "But then you are backing your own eyes and brain against the Catholic Pope!" God gave me eyes and a brain which function, and when I come before Him to be judged, I shall answer for the use I made of them.

It is clear that NM's own answer to the problem of Popes protestantising, modernising and Conciliar, is to deny that they ever were Popes. It should be equally clear that to that problem, which is very real, I am not obliged to adopt NM's drastic solution. Nor, if I refuse to adopt it, am I obliged to deny three Church dogmas. Peace be to NM.

Kyrie eleison.

ANTI-LEFEBVRISM – II

No. DLXI (561)

April 14, 2018

Thanks be to God for one almighty gift –
Archbishop Lefebvre, who gave Tradition its lift.

Is there a reason why NM (see last week's "Comments"), in order to deal with the problem of the Conciliar Popes, resorts to the dramatic solution of declaring that they have not been Popes at all? There would seem to be. The Catholic Church is both human (a society of human beings) and divine (specially animated by the Holy Ghost), and it is important not to confuse the two. Human beings as such are all fallible. God alone is infallible. The mistake of Catholics resorting to the dramatic solution of NM is that they are attributing to the human Popes too much of the infallibility that can come from God alone. Let us take an illustration from any modern home.

When I put an electric plug into a socket in the wall, the electric current does not come from the plug, it comes from the power station through the wall and socket into the plug and whatever appliance needs the electric current. The power station is God. The wall and socket are the Church. The current is the Church's infallibility, coming from God. The plug is the four conditions which the Pope alone can insert into the socket. Those conditions are of course that he 1) speaks as Pope 2) in order to fix once and for all 3) a point of faith or morals 4) with the intention of binding all Catholics to accept it. Through the Pope's engaging the four conditions, he and he alone has guaranteed access as a human being to the Church's divine infallibility. The four conditions are the Pope's to engage. The infallibility is God's to engage.

Also of course, this particular socket, known as the Church's Extraordinary Magisterium (EM), is not the only access of human beings to the Church's infallibility. They accede to it much more by the Church's Ordinary Magisterium (OM), which is Catholic Tradition, or, what all the Church's teachers, Popes and Bishops in particular, have taught all over the world ever since Jesus Christ as God deposited that Deposit of the Faith with His Church, confirmed infallibly in the Apostles at Pentecost and handed down infallibly by them until the last of them died.

From then on that doctrine was in the hands of fallible human beings, to whom God left their free-will to teach error if they chose to do so. But if ever human error made doubtful what belonged to the infallible doctrine and what did not, God gave to His Church also the Extraordinary Magisterium, precisely to fix once and for all what does and what does not belong to the Ordinary Magisterium. Thus OM is to EM as dog to tail, and not as tail to dog!

The problem of Catholics without number ever since the solemn definition in 1870 of the Church's infallibility is that since the access of the EM to the Church's infallibility is automatically guaranteed in a way in which the access of the OM is not, then the EM seems superior, and Catholics tend to exaggerate the EM and to transfer to the Pope personally that infallibility which in reality belongs automatically only to the Church. This means that if the Pope makes serious errors like those of the Conciliar Popes, then the only possible explanation is that they are not Popes. Or, if they are Popes, then one must follow their errors. The logic is good, but the premise is false. Popes are not as infallible as all that. They can make serious errors, as Vatican II and its Conciliar Popes have shown, as never before in all Church history! But the Church remains infallible, and therefore I know that Catholic Tradition will last to the end of the world despite the very worst that any poor Popes may try to do between now and then.

But how do I know that to the Pope as Pope belongs only the privileged access (four conditions) to the electric current (infallibility), and not the current itself which belongs to the wall (the Church)? Because the very definition of infallibility in 1870 says so! I need only read:—when the Pope engages the four conditions (mentioned above), then he “*is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals.*”

So Catholic Popes are free to make terrible mistakes without the Church being any less infallible.

Kyrie eleison.

WAR AVOIDED? – I

No. DLXII (562)

April 21, 2018

Gentiles, with God, are shielded from the Jews,
But if they spurn Him, victimhood they choose.

At world's end there will be "wars and rumours of wars," says Our Divine Lord (Mt. XXIV, 6), but "see that you are not alarmed; for this must take place, but the end is not yet." In the last few weeks we have certainly had rumours of war, including the threat in Syria of a major confrontation between the armed forces of the United States and of Russia. Since then the threat seems to have subsided. What happened to it, and what are the prospects for the future? Are we now safe from World War III?

It is difficult to tell for sure, because of course the public media are virtually all in the hands of that race which is pushing towards that Third World War which it hopes will enable them to complete their tyranny over mankind, left incomplete by their first two World Wars. Therefore virtually all media reports are slanted in favour of the people and events which could lead to war. However that race has not yet managed to control the Internet which has for the moment broken their monopolistic control of public opinion, so that sane voices can still be heard if one is looking for the truth. What follows is a version of events starting out from material supplied by two such commentators from the United States, both accessible on the Internet – Paul Craig Roberts, and "the Saker":—

The latest feared confrontation between the USA and Russia in Syria was avoided because the leaders of the US armed forces in Washington would not risk a conflict with the Russians, because of the fearsome Russian weapons newly revealed by President Putin in Russia. These weapons would seem able to wreak havoc upon any American fleet presently in the Mediterranean. Therefore the Americans carefully avoided a strike which could have provoked a Russian retaliation, and they warned the Russians in advance, so that most of the attacking missiles were shot down by Syria, and the damage was minimal.

Does that mean that the danger is over? By no means. The race mentioned above still wants war, and it controls American foreign policy, as Ariel Sharon once boasted in

Israel – “We control the Americans, and they know it.” By all means within their considerable power they will go to work on the dissenting American Generals and on President Trump, meanwhile working furiously to develop effective means of defence against the new Russian weapons. And as soon as they think that they have overcome these obstacles, their media will produce another set of lies to fool the stupid Western public, like “chemical weapons” (all long since removed from Syria), or building democracy (Syrians themselves are quite happy with their President Assad), or “Putin is Hitler” (he continues to show remarkable forbearance in the face of vile Western provocation, but if it will not stop, then one day he will more than understandably react).

However, even that race’s overpowering influence (barely alluded to by the two political commentators) does not go to the very heart of the matter (not mentioned at all by the commentators): that race is merely a scourge used – and protected – by God to serve Him by punishing the peoples on earth that turn their backs on Him. Thus that race has shown to leaders of the West all the kingdoms of the world, boasting that they are in its power, and it has promised to hand over to the West the New World Order if only the West will bow down and adore. The Western leaders and nations did not have to accept the offer, but of their own free choice they did.

Therefore unless the Western leaders and nations start to give the correct answer to that offer, namely “You shall worship the Lord your God, and Him only shall you serve,” that race will continue to use all its special God-given talents to tempt and to scourge. World War III seems correspondingly likely to occur eventually, if not in Syria, then wherever else godless nations can be fooled.

Kyrie eleison.

WAR AVOIDED? – II

No. DLXIII (563)

April 28, 2018

Are Jews the world's worst problem? Yes and no.
To go their way, I must consent to go.

Since the best of political commentators rarely get anywhere near the religious well-springs of history, and yet as God governs man, so a man's relations with his God (religion) govern his relations with his fellow-men (politics), and so religion governs politics, then a religious commentator must open up the religious dimension of political questions which most people without God may positively wish their political commentators to leave alone. Almighty God seems to be as unwelcome on the present world scene as He is nevertheless its complete Master!

The theme of religion in fact driving politics arose in these "Comments" last week when it was stated that a certain race of men was behind both the media lies and the military pressure to start the Third World War. Given how murderous the latest weapons of modern times will make that war, who on earth can think that they will gain more than they will lose by the global conflict? The answer is, a race of men so absolutely sure of their superiority over all other men that they are convinced that they deserve to rule all mankind, and that they can and must manipulate world events until they arrive at that dominion, by fair means or foul, because the end is so sacred that it justifies all means. Sacred? The obliteration of mankind, sacred? Yes, a twisted sense of the sacred is the key to the insanity: "We, the Chosen People, are so sacred that either we rule the world or it must be destroyed, and ourselves with it!"

The problem is that from Abraham to Christ, they really were the race chosen out by God to be the cradle and launching pad of His own Incarnate Son. For two thousand years they were to be strictly separated from the rest of men and lifted above them, specially privileged and specially punished when necessary, in any case specially treated to make them fit to provide the divine Son with His human nature, human Mother and friends and race and surroundings, so that as their Messiah He could redeem all men from their sins. And if the African proverb says that it takes a village to make a child, what did it take to make a Blessed Virgin Mary? Say what one will about that

race today, they did fulfil their mission in this major respect. The drama is that when their Messiah came among them and proved that His mission was to conquer the world for the Kingdom of Heaven and not for their glory, then they crucified Him, and as they have repudiated him collectively ever since, so they set themselves, as the Messiah-hating Race of the Messiah, an insoluble pathological problem, unless and until they turn individually to the Christ they have so hated.

From this pathology – or rather theology – of the Jews down two millennia, there follows a cascade of consequences for the correct reading of today's world events, but the most important conclusions to be drawn are the following. First and foremost, if Almighty God is deliberately allowing a small number of Jews to master-mind the corruption and chaos of a large number of Gentiles, it is only in order to drive these Gentiles back towards Him. For indeed the one and only thing that the Jews cannot handle is the true Faith of the one true Catholic Church. God created neither the world nor the Catholic Church for all souls to fall into Hell, and so that whenever souls pick up on the true Faith they have in hand their “victory over the world” (I Jn. V, 4). And nothing and nobody else can force them to abandon that Faith. If they do so, they have essentially nobody but themselves to blame.

Then let every one of us turn in heart and mind to the one true God of the one true Church (not that of Vatican II), and the enemies of God, Jew or Gentile, can only lose their present power. Here alone is the true solution to our present worldwide corruption and chaos. If at all possible, fifteen Mysteries a day of the most Holy Rosary of the Blessed Mother of God, the greatest human person that ever lived – and a Jewess.

Kyrie eleison.

BLEEDING CHURCH

No. DLXIV (564)

May 5, 2018

While Christ was dead, Our Lady alone believed.
By our strong faith now may She be relieved.

A colleague resisting the change of Archbishop Lefebvre's Society of St Pius X into Menzingen's Newsociety, just like the change of the Catholic Church of Tradition into the Newchurch of Vatican II, has written some interesting considerations, translated here below. They were private, but they are too precious not to be shared more widely. A colleague of his had written to him expressing the hope for Easter that "the Church (and the SSPX) might soon rise from the dead." He replied:—

A 60-year old man who I take to be wise, said to me on Holy Saturday, "The Church must be crucified as was her divine Master on Good Friday . . . we are now living through Good Friday . . . Holy Saturday is still to come, and it will last a while yet."

To which I would like to add a few thoughts.

The Church is by no means about to rise again, rather it is going to bleed to death in a most painful way until it even seems to be no longer there. Whether the SSPX (above all its priests) will be part of this glorious bleeding to death, Heaven alone knows. In any case it is the death by bleeding which is sowing seed for the resurrection.

If the SSPX refuses to belong to the bleeding Church by wanting to continue to work its way little by little into the multi-religious community presided over by Pope (?) Francis – and Menzingen and Fr Schmidberger have been at work for years to turn the Society into another such Fraternity of St Peter – then the Society will still bleed to death, because one way or another the persecution is probably coming for everybody, especially for people wearing the cassock. However, the Society will not then be suffering as glorious Apostles of the end-times, but rather, alas, as a punishment for their material comfort, lukewarmness and unfaithfulness to the Archbishop who founded their Society . . .

(If there is above a question mark against "Pope Francis," it is because for objective reasons there is at the least some uncertainty, some doubt, as to whether he is Pope. That is precisely why in 1988 in the gentlest of ways Heaven separated the Society from a Rome which had

become somewhat schismatic . . . Indeed we have no communion in the Faith with the present authorities in the Vatican, we are truly outside of their communion, or ex-communicated – which is our good fortune and to our honour – just as on the afternoon of the first Good Friday, the Church severely reduced in numbers was also to be found only outside of Jerusalem, on Calvary . . .)

In truth, nothing throws so much light on the present state of the Church as the Gospel narrative of the Passion of Christ, and conversely one can say that nothing throws so much light on the Gospel narrative as the present desolation of the Church. And just as then the Apostles themselves, even after being repeatedly warned by Our Lord of his coming Passion (Mt. XVI, 21; XVII, 21; XX, 17–19) could still not believe it was real when it came upon them, so too now many a good Catholic can hardly believe that it is the Church of Christ which has such tormenting problems and such inadequate Popes.

But God's purpose in creating the universe was to share His divine happiness by populating His Heaven with rational creatures, angelic or human, that would freely choose to join Him in His Heaven. The key word here is "freely." With the faculty of reason God gives to every human being capable of using it, also free-will, and He so balances circumstances for each of us as to make the choice real between Heaven and Hell. Therefore He allows as much freedom as possible for human beings to kill His own Son or to pull down His Son's Church, but never so much freedom as completely to frustrate His Son or His Church. Therefore He allows unimaginable tribulations for His Church such as only time will fully tell between now and world's end, but the wisdom of God reaches way beyond our little imaginations (Is. LV, 8,9).

Kyrie eleison.

“PIOUS” DREAMS – I

No. DLXV (565)

May 12, 2018

Poor Menzingen, lost in its “pious” dreams – Neo-modernist “niceness” is not what it seems.

In June of last year a colleague in France put together a good article on whether the Society of St Pius X should or should not obtain from the Church authorities in Rome a canonical status that would protect the Society’s interests. Obviously Society Headquarters in Menzingen, Switzerland believe in obtaining such a status, and if the present Superior General is re-elected for a third term in July, that is the goal which the Society will continue to pursue. However, it is rather less obvious that such a goal should be pursued. An argument of eight full pages from *Ocampo* # 127 of June 2017, is compressed below into one single page.

The article’s position is that the Society can in no way put itself under all-powerful Church authorities imbued with the principles of the French Revolution as embodied in Vatican II, because it is the Superiors who mould the subjects, and not the other way round. Archbishop Lefebvre founded the Society to resist the betrayal of the Catholic Faith by Vatican II. By submitting to the Conciliarists, the Society would be joining the traitors to the Faith.

Church authorities are the diocesan bishops and the Pope. As for the bishops, those downright hostile to the Society might be less dangerous than those who may be friendly but have not understood the absolute demands of Catholic Tradition, which are not just the demands of the Society of St Pius X. As for the Pope, if his words and deeds show him to be working against that Catholic Tradition which it is his duty to uphold, then Catholics have the right and duty to protect themselves both against the way in which he is misusing his authority, and against their own in-born need to follow and obey Catholic authority. Now in theory a Conciliar Pope can promise a special protection for the Society’s Tradition, but in practice he must by his own convictions be striving for the Society to recognise the Council and abandon Tradition. Given then his great authority as Pope to impose his will, the Society must stay out of his way.

Experience shows that Traditionalists who rejoin Conciliar Rome may begin by being merely silent as to the Council's errors, but they usually finish by accepting those errors. Their initial agreement to keep quiet is in the end deadly for their professing of the Faith. And by the natural downhill slide from one compromise to another, they can even finish by losing the Faith. It is the Faith that made Archbishop Lefebvre say that unless the Conciliar Romans return to the doctrine of the great anti-liberal Papal Encyclicals – which they have not done since his time and are not about to do – further dialogue between the Romans and Traditionalists is useless, and – he could have added – positively dangerous for the Faith.

The article also lists eight objections to this position, given here in italics with the briefest of answers:

1 *With the Personal Prelature Rome offers the Society a special protection.* Protection from the diocesan bishops, maybe, but not from the Pope's own supreme authority in the Church. 2 *Rome's demands for the agreement have been diminishing.* Only because concessions towards practical co-operation are more effective to obtain Catholics' submission, as Communists well know. 3 *The Society is insisting on being accepted by Rome "as we are," i.e. Traditional.* For the Romans that means "As you will be, once practical co-operation has made you see how nice we are." 4 *So the Society will continue to attack the Council's errors. Nothing will change.* Rome can take its time to insist on ever greater changes. 5 *But Pope Francis likes the Society!* As the Big Bad Wolf liked Little Red Riding Hood! 6 *The Society is too virtuous to be fooled by Rome.* Foolish illusion! The Archbishop himself was at first fooled by the Protocol of May 5, 1988. 7 *Several Traditional communities have rejoined Rome without losing the true Mass.* But several of them have gone over to defending major errors of the Council. 8 *Pope Francis as a person is in error, but his function is sacred.* To recognise the sacredness of his function cannot oblige me to follow his personal errors, i.e. the misuse of his function. The true Faith is above the Pope.

Kyrie eleison.

“PIOUS” DREAMS – II

No. DLXVI (566)

May 19, 2018

Politics cannot solve the Church's woes.
The Faith alone can beat her worldly foes.

If there is one thing certain about Catholic Tradition and the Second Vatican Council, it is that they are irreconcilable. It is tempting to think that they can be reconciled, because of course the letter of the 16 documents of the Council does include a number of Catholic truths. But the spirit of the Council is driving towards a new religion centred on man, and as the spirit inspired the letter of the documents, so even the Catholic truths which they include are harnessed to the Conciliar “renewal” and are made part of it. Indeed, Catholic Truths (and Hierarchy) have been used by the Modernists as carriers for their liberal poison, as a Trojan horse for their heresies. Therefore even Catholic truths are poisoned in the Conciliar documents. Thus in 1990 Archbishop Lefebvre saw and said that Vatican II is 100% infected by subjectivism, whereas in 2001 Bishop Fellay said that the documents of Vatican II are 95% acceptable.

It is indeed tempting to pretend that Catholic Tradition and Vatican II are reconcilable. In this way I need no longer be torn apart by trying to follow both Catholic Authority and Catholic Truth at the same time, because ever since that Council, as the Archbishop said, Catholics have been forced either to obey the Conciliar Popes and depart from Catholic Tradition, or to cleave to Tradition and “disobey” these Popes. Hence the temptation to pretend by one means or another that Tradition and the Council are reconcilable. But the fact that they are irreconcilable is the most important reality now governing the life of the Church, and so it will continue to be until Church Authority comes back to the Catholic Truth of all time.

In the meantime however, the present Superior General of the Archbishop's Society, Bishop Fellay, is adamant that Catholic Tradition and the Conciliar Romans can be reconciled with one another, and ever since he approved of GREC in the 1990's, he has been striving to bring them together. His problem is that he does not understand how modernism maintains Catholic appearances for them to act like a Trojan horse to

deceive Catholic souls, while there is no true Catholic horse beneath what appears to be one. But Bishop Fellay believes that the false horse has all the makings of a true horse so that, with the tender loving care of the Society, it will become once again a Catholic horse. All too many Traditionalists have allowed themselves to believe in this mistaken policy and to follow his lead towards the Conciliar Romans, but the Romans for their part have not been deceived. They have played along with his policy by making apparent concessions to the Society and to Tradition (e.g. authorizations to confess, ordain, and marry), and by repeatedly pretending to him that he is on the brink of obtaining canonical recognition for the Society, so that for instance “only the final stamp is missing from the agreement.” But unlike him they have it clear in their minds that Catholic Tradition is irreconcilable with their Council, and so every time they have led him to the brink, they have insisted on the Society submitting to their Council.

However, with each “concession” that Bishop Fellay has accepted for the Society, the Romans have lured him further into their trap, and it has become harder for him to turn back. With each “concession” the agreement with Rome has become more and more of a practical reality, with or without the “final stamp.” By holding it back the Romans, by Bishop Fellay’s own fault, can play him like a fisherman plays a fish – how can he now unravel the “concessions” granted, and admit that his policy of 20 years has been a mistake? Yet his policy was wrong from the start. Lacking the Archbishop’s faith, he misconceived the Church’s problem and the Society’s “problem,” and trusted in human politics to solve them both. But of course the Romans with 2,000 years’ experience have been the more skilful politicians – “Your Excellency, enough of these games. For years we have made all the concessions, you have made none” (a big lie, since to accept Conciliar “concessions” is itself a concession to Rome). “Before July you accept the Council, or we excommunicate you, and show you up to the world as a failure. Choose!”

That is no doubt a crude version of how the cunning Romans can put pressure upon the Superior General, but it is he that should never have gone begging to Truthless Authority. In the case of the Catholic Church, Truthless Authority is in fact toothless Authority.

Kyrie eleison.

TOTALITARIAN ABORTION

No. DLXVII (567)

May 26, 2018

Can Brexit shield from foreigners England's shores,
When England kills its own, with never a pause?

It is possible to give too much importance to the fight against abortion insofar as it is only natural life that is being defended, and not supernatural life. All things being equal, the same time and effort would be better spent on defending by whatever means the life of grace than on defending the unborn life of nature, but in today's society all things are not equal. Above all, there is so little faith left in our godless world, that to talk of the supernatural with most people today is like talking to them Greek – *"God, Heaven, Hell, eternity – what on earth are you talking about?"* But if people today have a shred of decency left in them, they can still conceive what a crime it is to turn the sanctuary of life, a mother's womb, into a prison of death. Therefore God bless Catholics who do what they can to hinder abortion.

But they are up against the totalitarian State of England today. An anti-abortion campaigner of many years' standing writes that a new technique of "pavement counselling," which engages more directly with women coming for an abortion, has provoked a draconian reaction from the System in place, no doubt because it has been effective, at least in the short term. In the first PSPO (Public Space Protection Order) of its kind in the country, the local Council has voted to confine the anti-abortionists to a grass area 100 metres from the abortuary, where they are not to number more than four, they are not allowed to display posters larger than A3 size, they are not to mention abortion, baby, mum, foetus, soul, kill, hell or murder, they are not to display any images, play amplified music or voices, shout messages relating to abortion, or even pray aloud. These restrictions came into force on April 23 and could be applied both more widely by this local Council, and also by others. Fines for defying the restrictions could run up to £1,000.

What can one say? England is committing suicide. Possibly the local Council chose to enforce the restrictions on April 23 because that is St George's Day, when England celebrates its patron Saint, as though to protect abortion is an act of patriotism, or love

of country! But what is more anti-natural for a woman than to destroy the fruit of her own womb, or more anti-social for a man than to encourage her to do so? How far must a woman have gone down the road of self-destruction to consent to the literal murder of her motherhood, the main purpose of her existence next after the saving of her own soul. "Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty," says Scripture (I Tim. II, 15), which is the Word not of a supposed misogynist, but of God.

True to form, Shakespeare has seized on the essence of woman's self-destruction in a few lines which he puts in the mouth of Lady Macbeth (Act 1, Scene 5) as she steels herself to push her husband to murder Duncan, his king, cousin and friend, even while Duncan will also be a guest under Macbeth's roof. In terrifying words she calls on devils to rip out of her all feminine tenderness and compassion:—

“. . . . Come, you spirits

That tend on mortal thoughts! Unsex me here

And fill me from the crown to the toe top full

Of direst cruelty, make thick my blood,

Stop up the access and passage to remorse,

That no compunctions visitings of nature

Shake my fell purpose, nor keep peace between

The effect and it! Come to my woman's breasts,

And take my milk for gall, you murdering ministers . . .”

She proceeds to overwhelm Macbeth's scruples, and he murders Duncan, the first of many more victims.

Readers, please pray for England, once the Dowry of Mary and still the object of Her motherly care.

Kyrie eleison.

MOZART QUESTIONED

No. DLXVIII (568)

June 2, 2018

Nature needs music, then let both be prized.
A price is paid if either be despised.

After issue # 550 of these “Comments” highly praised Mozart (Jan 27, 2018), a reader wrote privately to say that he had a problem with the famous composer: Mozart was an enthusiastic Freemason, he completed in the second half of his life no major work for the Catholic Church, and his operas treat of man-woman relations and of morality in a very casual manner. Now music is so important in people’s souls that this reader’s objections deserve to be answered in public, so that people who do not yet know Mozart may be encouraged – obviously not forced – to make of him the music of their leisure moments. So let us highlight some principles for each of the reader’s three objections.

That Mozart was a Freemason raises a most important principle: the artist and his art are not separate, but they are distinct. What makes the moral goodness of the artist as a person is not the same as what makes the artistic goodness of the artefacts that he produces (Summa Theologiae, 1a 2ae, Q57, Art. 3). Thus Picasso was a personal scoundrel, but his art, purely as art, is brilliant, whereas countless Victorian painters may have been personally very moral, but their paintings are as dull as ditch-water. Thus Masonry certainly entered into some of Mozart’s later music, notably the “Magic Flute,” but the music stands on its own feet, and it certainly owes its beauty not to Masonry’s war on God, but to Mozart’s Catholic parents and his early upbringing in the highly Catholic Austria of the Empress Maria-Theresa.

That, secondly, the mature Mozart never completed another major work for the Church is true insofar as the C Minor Mass and the Requiem are unfinished, but how often those two works are played, and with what religious effect! Also, is there any piece of music so often played or sung in Catholic churches and chapels as Mozart’s “Ave Verum Corpus”? And if we distinguish music implicitly from explicitly Catholic, can anyone deny that Mozart, like Shakespeare, is a tremendous carrier of Catholic values, in Mozart’s case the values of harmony, order, beauty and joy for countless

listeners? And are not these great artists, implicitly and by heritage Catholic, a mercy of God to enable post-Catholics to enjoy Catholic values without realising it? If post-Catholics did realise it, would they not repudiate those values like the arrant liberals presently “de-constructing” Shakespeare in the so-called “universities” and no doubt Mozart in the “music conservatories”? In fact, can today’s liberal actors and musicians get anywhere near the heart of Shakespeare or Mozart? What does that say about that heart? Not liberal!

And thirdly, that some of Mozart’s operas are in part so light-hearted as to have incurred the scorn of Beethoven – “Never could I write such frivolous operas,” he said – leaves out of view the serious part of the same operas. Alongside Zerlina’s flirting are the flames of Don Giovanni’s damnation, alongside the Count’s philandering is his sincere apology to his suffering Countess; alongside the Seraglio is the highlighting of forgiveness. Real life in a fallen world is both comic and serious. See how at the beginning of “Don Giovanni,” Mozart combines musically a duellist’s duel and death with the burbling panic of Don Giovanni’s rabbit-servant, Leporello. Surely Mozart, like Shakespeare, “saw life steadily and saw it whole,” as Matthew Arnold said of Sophocles.

However, one side of Mozart does remain that of a naughty boy (cf. the film “Amadeus”), and he is an integral part of a Christendom already decadent at the end of the 18th century. But, when compared with the downfall of music ever since, is his music not almost angelic, without its being so far removed from our own times that it can seem inaccessible? Any man harms his soul by getting used to listening to music which is trash, with little or no intrinsic value of melody, harmony or rhythm. He will not usually harm his soul by getting used to Mozart, on the contrary.

Kyrie eleison.

LIBERALS PREPARE

No. DLXIX (569)

June 9, 2018

Capitulants, the Church and Faith come first,
And Menzingen may need to come off worst!

Not everybody is asleep. Somebody in France is watching out for how the liberals are preparing to take over the imminent General Chapter of the Society of St Pius X, where the Society has its last chance, probably its last chance ever, to stand up for the Catholic Faith against Vatican II, as did Archbishop Lefebvre. Whoever it was wrote an excellent article on *Fidélité catholique francophone* denouncing some sinister words of the Society's General Secretary, Fr Christian Thouvenot, spoken in an interview with the Society's German District magazine early this year. What follows owes much to that article.

Firstly, the sinister words: *"It is likely that the question of the present status of the Personal Prelature will be raised at the General Chapter (in July). But it is the Superior General alone who is at the head of the Society and who is responsible for relations between Catholic Tradition and the Holy See. In 1988 Archbishop Lefebvre made this point very clear."* These words are sinister because they are wide open to the interpretation that Menzingen, Society Headquarters where Fr Thouvenot works, is preparing members and followers of the Society for the General Chapter to be the time and place where Bishop Fellay will, apparently lawfully, take upon himself to accept Rome's offer of a Personal Prelature, and by so doing will cripple once and for all the Society's ability to defend the Faith by resisting the Novus Ordo Mass and the Second Vatican Council. And these words are sinister because they are ambiguous or false.

Firstly, it is not the Superior General who is alone at the head of the Society. By the Statutes of the Society established by Archbishop Lefebvre, it is true that once the Superior General is elected, he has remarkable powers at his disposal and for no less than a 12-year term, because the Archbishop wanted the Superior General to have time and power to achieve something, without being hindered as he himself had been in the Holy Ghost Fathers. But the General Chapter meeting every six or twelve years is above the Superior General, and he must follow the policies decided by it. Now in

theory the General Chapter of 2012 decided that any “canonical normalisation” of the Society would require a majority vote of the full General Chapter, but in practice Bishop Fellay has already proceeded to “normalise” with Rome the Society’s confessions, ordinations and marriages. And now his General Secretary is talking as though the General Chapter has nothing further to say, as though Bishop Fellay alone can “normalise” the rest. Are all the forty future Capitulants of July aware of how Menzingen is talking? Do they agree?

Secondly, Fr Thouvenot claims that Bishop Fellay is – alone? – responsible for relations between Catholic Tradition and the Holy See. That is no doubt how both Rome and Bishop Fellay himself would like to see the situation, so that Rome can scoop up all of “Tradition” at one fell swoop and Bishop Fellay can extend his empire. But “Tradition” is a varying and heterogeneous collection of religious societies and communities which certainly do not all want to be scooped up by Conciliar Rome, or headed up by Bishop Fellay. For this reason Archbishop Lefebvre repeatedly refused to be called the head of Catholic Tradition. But both Bishop Fellay and his Secretary are playing the game of Conciliar Rome.

And thirdly, if the Archbishop insisted at the time of the Consecrations in 1988, that he alone was still in control of the Society’s relations with Rome, that was because he knew that the young collaborators around him were no match for the wily Romans, as we have seen to our cost since his death in 1991. It was not because he trusted in the structure of the Society to endow its Superior General with a special grace to match the Conciliar Romans. When men want to go wrong, it is not necessarily a structure that will save them. But what could the Archbishop do? He had to die some time!

Readers, if you know a July Capitulant, ask him if he knows what the General Secretary is saying!

Kyrie eleison.

ROME PREPARES?

No. DLXX (570)

June 16, 2018

How can someone pretend there is no fight
For the Faith? What else can be our present plight?

In the context of the crisis engulfing the Catholic Church for the last half-century since Vatican II (1962–1965), two recent moves of the Church authorities in Rome can seem surprising, because both moves seem to favour that Catholic Tradition which Pope Francis gives so many indications of wishing to uproot once and for all. Is the Big Bad Wolf really wanting to be nice to the Little Red Riding Hood of the Society of St Pius X, or are these another two wily moves to trap her in his Conciliar lair? Is Rome also preparing for the Society's General Chapter in mid-July?

The first of the two moves was in mid-February of this year when the Ecclesia Dei Commission, launched in Rome in 1988 to slow down Catholic Tradition because it was threatening to speed up, granted to the semi-Traditional Fraternity of St Peter the use of the highly Traditional liturgical rites of Holy Week. These are the rites that were used for centuries and centuries prior to that reform of the liturgy by Cardinal Bugnini in the 1950's which paved the way for the New Mass in the 1960's. As rites for Holy Week the old rites are becoming more and more popular with Catholics who repudiate the New Mass, because the new rites contain so many features of that modernist liturgy which Paul VI would impose by deceitful trickery on the Universal Church in 1969. Is Rome at last backing away from the New Mass?

Hardly. As the famous line of Virgil runs, "Whatever it may be, I do not trust the Greeks, even when they bear gifts." This gift to Tradition can easily have been designed by Rome to persuade all kinds of Little Red Riding Hoods, especially participants in the General Chapter of July, that the Big Bad Wolf is not so bad after all. The Chapter is important to Rome – that bastion of the Faith erected by the Archbishop must be dismantled, because by Archbishop Lefebvre's true fight for the Faith it was a real road-block for the onward march of the New World Order, out of all proportion to the Society's size. The fight has been severely weakened since his death, but Rome must fear the Chapter reviving it. Rome wants either another liberal

as Superior General, or a compromise candidate will do, but not a fighter for the Faith!

The other surprising move of Rome was on May 16, when a well-known Vatican journalist, Andrea Tornielli, highlighted an extract from a recently appeared book written by a Roman official on Pope Paul VI (1963–1978). The extract is a detailed account of the September 1976 conversation held between the Pope and Archbishop Lefebvre, within two months of the Mass celebrated by the Archbishop in front of a huge crowd in Lisle, France. That Mass marked the beginning of the Traditional movement, so the Pope wanted to rein in the Archbishop. The conversation lasting a little over half an hour was noted down by the Romans at that time, and it was described somewhat differently by the Archbishop afterwards, but the Romans kept the contents to themselves for the last 42 years. Why publish them now?

The answer must lie in the “somewhat differently.” The admirable Internet site from Latin America, *Non possumus*, has published the details now released by the Romans and the Archbishop’s own account of the conversation alongside one another. Readers of *Non possumus* can check for themselves how the Romans have whitewashed the blindness of Paul VI and their own villainy. Outstanding example: Paul VI accused the Archbishop of making his seminarians swear an oath against the Pope, which was absolutely untrue. The Archbishop declared his readiness to swear on a crucifix that the Pope had accused him of such an oath. A Roman spokesman then officially denied that there had been any mention of any such oath.

In like manner Rome’s version glosses over the gulf between the modernism of Paul VI and the Faith of the Archbishop, as though the Capitulants need not worry that there is any huge gap between Conciliar Rome and the Society – let them elect another liberal for their Superior, but a compromise candidate will do!

Kyrie eleison.

FIFTIESIST SSPX

No. DLXXI (571)

June 23, 2018

"Do both the one," says Jesus, "and the other."
Forget not God in trying to help your brother.

The parallels between the state of the Universal Church in the 1950's and the state of the Society of St Pius X in the 2000's keep arising, because it is the same malady that has afflicted both Church and SSPX. In what does that malady consist? In a desire so to reach out to man slipping further and further away from God, that the true God is distorted beyond all recognition by being brought down to the level of godless modern man. With the Church, the Faith of all time was to be adapted to fit our modern world, giving rise to the Second Vatican Council. With the SSPX, Catholic Tradition of all time was to be made to fit that Council, giving rise to the slide of the SSPX.

"The same causes produce the same effects."

Last year was the 100th anniversary of the great Apparitions of Our Lady in Fatima, Portugal. She warned of terrible disasters that would befall mankind if her warnings were not heeded. The churchmen reacted inadequately, because after several years She had to tell Sister Lucy that even good souls were not paying sufficient attention to Her requests, while bad people were of course going on their sinful way. Thus the first part of Pope Pius XII's reign (1939–1958) was marked by his devotion to Fatima, but in the 1950's he was persuaded to split the devotional aspect of the Apparitions from their political aspect, notably the Consecration of Russia, and to disregard the political aspect while retaining the devotional, a great mistake. Now see exactly the same mistake being made by certain Superiors of the Society in the 2010's.

A colleague in the Society of St Pius X heard last year (2017) sermons on the subject of Fatima (1917) from two of its senior members. Where he expected a thorough treatment of the Apparitions of Fatima, all he heard was words pious, by no means false, but both of the preachers pictured a world in good health! The greatness, goodness and mercy of Our Lady were spoken of, and of course Her Immaculate Heart as a mighty place of refuge for us Catholics. Nothing wrong so far. But, our colleague goes on –

"There was not a word on the catastrophic situation in which individuals, nations and the Church find themselves today. The First Part of the Secret of Fatima was mentioned, but neither the Second nor the Third Part. Are the nations not in all kinds of trouble? Is not Mother Church with Pope Francis at its head in unimaginable trouble? Given this situation, how can anyone dare to pass over in silence the Second and Third Parts, with not even a mention?"

Our Superiors are taking on a huge responsibility. They are lulling our Catholics to sleep, a religious sleep – "We have the true Mass, we have the Faith, we have priorities, we are members of the Catholic Church . . . what more do we need?" Sermons like this prevent any reaction, there is no engagement in the battles of the Mother of God, no word of warning against today's electronic gadgets. Here is how Catholics become lukewarm.

"When the children of Fatima were obliged to look into the fires of Hell, their prayers, efforts and sacrifices markedly increased. Do we Catholics of the 21st century no longer need such a view of Hell, such a view of the catastrophic condition of current politics and the Catholic Church? Many of our faithful do not even notice that something important is being kept from them. When they hear sermons of this kind, they are enthusiastic, they praise the preachers, they are happy as can be. Alas, it is all too understandable that men prefer what is light and pleasing to what is harsh and true."

Kyrie eleison.

VITAL ELECTION

No. DLXXII (572)

June 30, 2018

The Society has served. Will it still serve?
God, either way, will His own Church preserve.

Upon the up-coming election in two weeks or so of the three senior officials of the Society of St Pius X hangs a great deal. For the first 20 years of its existence it was a unique obstacle in the way of the new man-centred religion taking over and occupying the Catholic Church in the wake of the Second Vatican Council. Alas, for the last 20 years its Superior General has been making the Society less and less resistant to the Conciliar officials in Rome at the head of the new religion. Will he be re-elected for a third term in mid-July, or not? If he is re-elected, it is difficult to see how the Society will not come under Conciliar control. If he is not re-elected, whoever is elected in his place will need a divine miracle or much human skill to bring the Society back in line with its Founder's original intention, to put Jesus Christ back on His throne as God and King of all human society. It is not enemies but friends of the Society who point out how liberalism has been allowed to soak into it.

Perhaps Archbishop Lefebvre's noble attempt to fight godless liberalism by founding the Society in 1970 was doomed from the start. After all, he had on the one hand Almighty God with him, as so many quasi-miraculous interventions in the Society's early history prove. On the other hand he had the whole modern world and Conciliar Church against him, so that what had for all the centuries since the early Church of the Apostles and martyrs become normal, namely Christian civilisation, was by his time thoroughly abnormal. And so how could the young men who were drawn to him in the 1970's and 1980's, and who are now at the head of his Society, know the relatively normal order of the Church as he himself had known it between the two World Wars? And how could they build what they did not know? And, humanly speaking, how could they not be vulnerable to the universal pressure of today's abnormality?

For indeed it has become normal for men to disbelieve in God, or if they believe in Him, to treat Him as though He is of little importance. All He has to do is get out of

the way. Heads man wins, tails God loses. After all, God is so good that he could never condemn any human being to eternal fires of Hell, and men are so good that merely by being men they have such dignity that they all deserve to go to Heaven. He gave us this life for us to enjoy it. He cannot possibly have meant His ten Commandments to stop us from enjoying it. Yesterday's Church gave that impression, but technological man has come of age after centuries of backward peasantry, and so it was high time for that old Church to give way to a church of the New World Order, a church bright with inclusion instead of exclusion, with liberty instead of prohibitions, with liberalism instead of Catholicism!

Therefore, divinely speaking, let nobody exclude the possibility of miraculous help from Heaven whereby the Society's General Chapter will choose three top officials who understand what God wants from the Society, and mean with His help to give it to Him, namely the Society's continuing or restored witness throughout the Church to the Social Kingship of Christ the King and to the one true religion instituted by the Incarnate God. But humanly speaking, let nobody be under any illusion as to the likelihood of such miraculous help. God owes His miracles to nobody. It was already a miracle that the Society came into existence, survived and thrived for 40 years, and shone throughout the Church. It may have played its part of handing down Tradition for as long as God meant it to, and now all it has to do is to watch while the same torch is handed down to others. God knows. Men choose. God decides.

For our part, we pray: Blessed Mother of God, from your divine Son we beg of you to obtain for the Society's General Chapter to choose for its leaders for the next 12 years servants of His who put no merely human calculation or ambition in front of His interests alone – the restoration of His own Kingship over all mankind, the Triumph of your own Immaculate Heart, and the salvation of souls. Amen.

Kyrie eleison.

ATTENTION, CAPITULANTS!

No. DLXXIII (573)

July 7, 2018

Capitulants, do not capitulate!
The hour is grave. The hour is very late!

Remember, all of you Capitulants of the Society of St Pius X, preparing to take part in votes that will shape the Society for the next 12 years, remember your grave responsibility! You are not in a few days' time taking part in a children's garden-party, but in contributing to decisions with potential repercussions for the entire Church – and world!

Beware of an atmosphere being created at the Chapters by which everybody is made to feel they are being nice together, like in a garden-party, where nobody must break everybody's nice feelings. You are all on the front line of the final battle between the Blessed Virgin and the Devil (Sister Lucy of Fatima).

Remember the Church crisis, let loose by Vatican II, which gave rise to the founding of your Society. True, Archbishop Lefebvre created seminaries for the true Catholic priesthood and spirituality, but these he fought to uphold in order to save the Catholic Faith. What use would priests be, or spirituality, if nobody had the Faith? In this respect even the true Mass is a means and not the end.

Beware of anybody pretending that the crisis is over, or that Conciliar Rome is no longer Conciliar, or that Pope Francis likes the Society. He and the officials that he has chosen to surround him can only like the Society if and when it stops resisting their Council. Then they will love the Society, because it will make itself into an outstanding advocate for the Universal Church's apostasy.

Remember your Founder, Archbishop Lefebvre, especially the advice and warnings of his last few years, between the episcopal consecrations of 1988 and his death in 1991. Those consecrations against the Pope's express will did not contradict all his previous loyal service of the Church, they were its crowning glory, because nothing else he ever did so served to defend and uphold the Catholic Faith!

Beware of being told that the Archbishop was always trying to come to an agreement

with the Roman authorities. True, he would talk with them, but when in 1988 they finally refused to protect Tradition, then he resolutely put doctrine in front of diplomacy. Since 2012 it is diplomacy back in front of doctrine

Remember how the whole Church had to listen to the Archbishop, because he stood for the Truth and his Society was in the forefront of the glorious fight for the Faith. From 2012 what has the Society stood for? Ever since it renounced the primacy of doctrine, it is less and less different from several Congregations coming under *Ecclesia Dei*, and the best of Society priests are confused – “What are we now meant to be defending?”

Beware of your decisions completing the Society’s 2012 primacy of practice over doctrine, of men’s unity over God’s truth, of man over God. Never has the world so needed God! Never has the Church been more in need of witness to God’s Truth! And just now the Society’s witness is to fade out?

Remember how meetings like a General Chapter can be skilfully manipulated, like Vatican II, by liberals well prepared beforehand. Do not be afraid of meeting and discussing with fellow-priests before the Chapter begins. Liberals have certainly done so, and they can even have decided all major questions. By all means throw monkey-wrenches into their smooth machinery! Speak up, before the Truth goes down!

Beware of giving up on grace, of renouncing reality, of being docile in dreamland! Beware of “peace and unity” in anything except the Truth. 2018 is do-or-die for the Society. Compromise is not victory. Do not be mere rubber-stamps, but thrash out what the true Church requires of the true Society!

Kyrie eleison.

ARTIFICIAL INTELLIGENCE? – I

No. DLXXIV (574)

July 14, 2018

What fools are human beings that want to make
Computers into God! Humans, awake!

It seems that there is currently more and more talk of AI, or Artificial Intelligence. In other words, so many people are so impressed by the extraordinary progress made over the last few years in the development of computers and of machines directed by computers, that they seriously consider the taking over of more and more normally human and even divine tasks by computer robots. Anybody with a grain of common sense knows that there are strict limits to what machines are capable of, but any such person also knows how common sense is being eroded today by the New World Order, which has a major vested interest in using its media, politics, education, etcetera, to detach people more and more from reality so that they can be the more easily controlled. It is time to repeat a few very simple basics.

All beings whatsoever fall into one of six categories: beneath God the Creator there are five ordered ranks of His creatures: angels, human beings, animal, vegetable and mineral. These five ranks are clearly distinct from one another, even though television programmes do their best to blur the distinctions, especially between men and animals. But the distinctions are clear in reality. Starting from below,

Mineral merely exists, because it has within it no principle or origin of life or movement.

Vegetable both exists and lives, because from within, it ingests (eg water), grows and reproduces itself.

Animal has all these three abilities within it, but it also senses, in other words by some or all of the five sense faculties (sight, hearing, smell, touch and taste) it has sense knowledge of things outside it.

Man has all of these material abilities or faculties of animal and vegetable, but he also shares with the angels the spiritual faculties of mind and will, in other words he has sensation and reason, meaning the ability of the mind to read within particular

sensations their universal essences, and the ability of will to desire in accordance with what his mind has read. These two faculties no animal has (when an animal behaves with apparent intelligence, like a bee for instance, that is thanks only to the animal instincts implanted in it by its supremely intelligent Creator).

Angels have mind and will, but no material faculties of the animals, because angels are purely spiritual. (The animal faculties of sense-knowledge and sense-desire all involve matter, absent in the angels.)

Now whatever is truly human, or human as such, is what men have that neither animals, vegetable nor mineral have. But all machines are purely mineral and essentially, by their essence, inanimate. At their most complicated they still have no principle or origin of life or movement from within them. Any movement of them by electricity for instance, is from without. It follows that computers have no inner grasp whatsoever of any truly human activity, which, as human, completely escapes them. All they can do is register from outside what is observable and computable in people's behaviour, and churn out statistics and spread-sheets, i.e. numbers, which they are good at. But Churchill said – he was no Saint but he was a human politician – "there are lies, damned lies, and statistics." And why do statistics lie, if not because the essentially human essentially escapes them?

Here is an example. In New York maybe 15 years back, a group of computer experts set up a computer, Deep Blue, to play chess against Kasparov, the world chess champion. Now if there is a game suited to computers, it is chess, because if only one can process billions of alternative moves in a few minutes, or seconds, one can come up with the best move that leaves nothing to chance. Guess what? After a few games the experts had to reset the computer to respond to how Kasparov was playing! Computers have no inner life or initiative, they cannot think outside of the box programmed into them, they cannot possibly respond to any eventuality outside of their box. Game, set and match to human beings!

Kyrie eleison.

ARTIFICIAL INTELLIGENCE – II

No. DLXXV (575)

July 21, 2018

The world will not be conquered by machines,
But wrecked by childish men's mechanical dreams.

Artificial Intelligence is in fact a contradiction in terms. Anything artificial cannot be intelligent. Anything truly intelligent cannot be artificial. Any intelligent being must (as such) be living, spiritual and free. Anything artificial must (as such) be non-living and material and cannot be free. Therefore nothing artificial can be intelligent in the true sense of the word, and nothing truly intelligent can be artificial. An intelligence can be created by God alone. Man can create only things artificial.

To show as much, let us assume with the “Comments” of last week that there are three ranks of spiritual beings: the (1) Creator, (2) angels and (3) men, and four ranks of material beings: (3) men, (4) animal, (5) vegetable and (6) mineral. This means that man is the most complicated of creatures, because he alone is both spiritual and material. If anybody claims that man is purely material, he is probably making the most elementary of errors in philosophy, namely that only material beings exist. That error is widespread in our materialistic world of today, but either such a man has never thought or loved, or he is denying the full nature of his own experience. But if then he is nothing but matter, why does he have such a sharp sense of his own human dignity? And why does he behave as though freedom is of supreme importance to him?

In fact the six ranks of being can be graded by how far they climb out of matter. (6) Mineral is locked into matter but (5) plants are not so locked – they live and move, but still they are fixed in place and know nothing outside of themselves. (4) Animals live and move, but are not fixed in place and they have sense-knowledge and sense-desire of material things outside themselves. (5) Men live and move, are not fixed in place, and have not only sense-knowledge and sense-desire of material particulars outside themselves, but also intelligence and desire by will of non-material universals outside themselves, which is a huge step forward in climbing free of matter. The word “intelligence” comes from the Latin “intus-lego,” meaning “within I read,” that is to say, intelligence reads within things sensed their non-material form or

essence. This is because intelligence, and the will which follows it, are both spiritual faculties, belonging to that part of man which is, as such, free from matter and above matter.

And upon these two faculties follows the freedom of (3) man's will, shared by no other (4) animals which are all locked into their instincts. And that freedom manifests even to the most atheistic of materialists his superior dignity above all mere (4) animals, if he is only honest enough to recognise the fact. Above man are the (2) angels who are purely spiritual and intelligent but still particular beings, whereas (1) the Creator is universal spiritual Being Itself, locked into no matter nor even into any particularity.

Thus (3) man is living, and spiritual by his immortal soul with its intelligence and will which are the foundation of his free-will, making him free. Now is anything "artificial," like a computer or a robot, either living or spiritual or free? Firstly, is not living from within itself. Nature spills human, animal and plant seed in all directions, and every seed contains life. But despite tremendous effort now for many years, human art has not succeeded in creating one seed with life inside it (and one suspects it never will). Secondly, if nothing made by human art is living, still less can it be spiritual, because a spiritual being presupposes a high (3) form of life. And thirdly no computer or robot made by man can possibly be free, because free-will presupposes a spiritual intelligence which no human art can fabricate. A (3) spiritual intelligence can be created not even by a (2) angel, but by (1) the Creator alone, God.

Therefore (6) computers and computer-driven robots cannot be living, and can initiate nothing outside what has been programmed into them. They cannot be intelligent in the full sense of the word, because that requires a spiritual being which God alone can create. And so they cannot be free to make any decision on their own, they are mere (6) machines, locked inside their (6) material programme. To credit them with any human passions, original thinking or freedom is simply childish materialism.

Kyrie eleison.

GENERAL CHAPTER – I

No. DLXXVI (576)

July 28, 2018

Old leaders, having failed, must get the sack,
And under no condition be brought back!

So the latest General Chapter of the Society of St Pius X, the fourth with elections (1982, 1994, 2006 and 2018), came to a close in Écône, Switzerland, last Saturday. The event was followed with interest in many quarters, because for about 40 years from its founding in 1970 the Society emerged as a most important bastion of the Catholic Faith in the wake of the Second Vatican Council (1962–1965), which had in effect officially undermined that Faith. However, over the last 20 years or so the Society had given increasing signs of a change of direction, more in line with the Church's Conciliar officials, and less in line with its Founder, Archbishop Lefebvre. Which direction would the General Chapter now show the Society to be taking?

The detailed proceedings of a Chapter are meant to remain private, like those of the election of a Pope, but at the end of the Chapter emerged public words and actions. The words were the Chapter's official Declaration of policy for the future, which aligned itself on Archbishop Lefebvre's famous declaration of November of 1974, "in its entirety." However, as the website *Non Possumus* has clearly shown by quoting truly in its entirety that declaration of war against the new religion of Vatican II, the Chapter has deliberately chosen to quote only its more peaceful parts. This is not promising for the Society's continuation of the Archbishop's holy war against the dreadful apostasy of Vatican II.

Of course the Archbishop was Catholic first and only as a consequence anti-Conciliar, which is why his declaration of war contains peaceful parts. But how can truth be loved without a hatred of error? Anti-Conciliarism follows immediately and necessarily upon love of Catholicism, which is why hordes of true Catholics came to follow the Society and its Founder who clearly and openly denounced the apostasy of the Church's officials. Under him, the seminary in Écône once had well over a hundred seminarians, and crowds of thousands would attend each summer the ordination of a dozen or more new priests. In June of this year an estimated crowd of

450 souls attended the ordination of three new priests from among about 40 seminarians. Catholics are voting with their feet – and closing their wallets – against the Newsociety.

As for the Chapter's public actions, which always speak louder than words, these consisted in the election of a new Superior General and two new Assistants. Participants in the Chapter must be congratulated on having deposed the previous General and Assistants, because these had striven for 12 years to change the Society's direction in order to pursue official recognition from the Roman apostates. The recognition was not obtained, but the Society was seriously weakened and its best priests disoriented. So who did the Chapter choose as rulers in their place? The two new Assistants have been loyal executives of the previous General with his policy of currying favour with Conciliar Rome. For the common good of the Society? But when was there ever a Catholic common good opposed to the Faith? As for the new General, he may not himself know what he means to do as General, because God alone knows for sure what a man will do when he is put in power. Often he will disappoint, because "Power corrupts and absolute power corrupts absolutely" (Lord Acton) – but he can prove to be surprisingly good. Fr Pagliarani certainly needs our prayers.

In this respect however, the Chapter's last public action came like a thunderclap. Just before the Chapter's close they voted to add to the Society's governing Council of General and two Assistants another two "Councillors," and who did they choose? The Society's last two Generals, Fr Schmidberger (1982–1994) and Bishop Fellay, who between 1994 when he was first elected and 2018 when he was at last dethroned, was the main architect of the Society's weakening and decline! Whose doing was it to put Bishop Fellay right back next to the throne, together with his closest collaborator, Fr Schmidberger? What wise Superior wants his predecessor to be hanging around for another 12 years? What did the Chapter think it was doing? In any case, it is not a good sign if the Society is to love truth and hate error.

Kyrie eleison.

GENERAL CHAPTER – II

No. DLXXVII (577)

August 4, 2018

Great God, I can't. I must.
You can. I beg. I trust!

At least for the moment one may reasonably judge that the General Chapter of the Society of St Pius X concluded in yet another disguised defeat for the Catholic Faith. It is a shame if the 40 leading priests of what was once Archbishop Lefebvre's Society do not grasp the full dimension of the Church and world crisis in which we all find ourselves today, but that is the reality. In a way they are not to be blamed, because they are no more nor less than children of their age. Given that we are living in pre-apocalyptic times, why should Society priests have been spared the temptations and blindness which have, since Vatican II, brought low the mass of the Church's bishops and priests? The Church has Our Lord's promise that it will never fail (Mt. XXVIII, 20), but the Society never had any such promise.

Therefore let Catholics who wish to save their souls "get real", as Americans say, or adjust their minds to the reality of our situation. For example, an anxious mother from the United States just wrote to me of her concern for her children:— *"I want my children to have other children who love the faith. And I want other opportunities for them to meet faithful Catholics and maybe marry one-day. I have a son who is only 12 and would like to become a priest. What is the future for them? Will there ever be in our neck of the woods a "Resistance" priest? And how about a school? And will my son ever be safe entering a seminary?"* There must be today many Catholic mothers with the same heartburn. I replied with the immense need that all Catholics have today to grasp reality and to adapt to it:—

Dear Mother,

GET USED TO THE IDEA THAT IN A FAMINE A CRUST OF BREAD IS A LUXURY . The Church is in a state of famine. Therefore –

1 Sufficient for the day is the evil thereof, says Our Lord (Sermon on the Mount). There may or may not be a decent Seminary by the time your 12-year old grows up. If there is not, that

will mean that Our Lord did not mean for him to be a priest. But much water will go over the dam between now and then.

2 A priest from the “Resistance” in your neck of the woods? Time alone will tell. Meanwhile you are not obliged to attend Masses which diminish your faith, in fact you may be obliged not to attend them. Let you and your husband judge. But if you attend no public Mass, you must adore God at home in a regular way on Sunday. That is the Third Commandment. Your example will teach your children.

3 A “Resistance” school will be a super-luxury. Meanwhile children DOOOOO listen to their biological parents, it is deep in their nature. You can send them to schools not so good, as long as you have the Rosary at home, and watch carefully over all influences that can come to play on them, especially their music... Do not let them be alone in their rooms with any electronics. Keep these out of the home, as absolutely far as possible.

4 Sufficient for the day is the evil thereof. Remember St Ambrose to St Monica -- “The child of so many tears (the future St Augustine) cannot be lost.” Weep tears of blood if necessary for the salvation of each of your children – what else matters? – but at the same time have a boundless trust in the Sacred Heart of Jesus and in the desire and power of His Mother to obtain their salvation.

Therefore, dear readers, the Archbishop and his Society were a super-luxury. It is all too normal if today we lose it. We must “gird our loins”, i.e. tighten our belts, and reckon on saving our souls without it, if necessary. The grace of God is always there. “The help of God is closer than the door.”

Kyrie eleison.

GENERAL CHAPTER – III

No. DLXXVIII (578)

August 11, 2018

Church, or Society, God could bring to port,
But not if men His goodness bring to nought.

When Catholic Truth and Catholic Authority move apart, as at Vatican II, it cannot be the Truth that is moving, because Catholic doctrine does not change. It can only be the Authority that has moved, and therefore the Church authorities can alone be to blame for the separation. All the more reason to treasure those authorities that did not betray the Truth, such as Archbishop Lefebvre and his Society of St Pius X. All the more reason to take at least one more look at what happened to it at its recent General Chapter – did the Society in fact get back on the Archbishop's track which it left in 2012, or did the French proverb apply, “the more things change, the more they stay the same”?

At the beginning of the Chapter three new men were elected to form the triumvirate (body of three men) ruling the Society, and many a good priest in the Society breathed a great sigh of relief and enjoyed a few days of real hope for the future. But then at the end of the Chapter there were voted onto the Society's General Council, where major decisions are taken, the previous Superior General together with his own predecessor as Superior General. This was by the creation of a novelty in the Society, a new post of “Counsellor.” And many a good priest's heart must have sunk in his breast. What hope could there be now for a change of the Society's disastrous course from faithful Truth to faithless authorities when that course's two main architects were reinstated on the Society's General Council?

At least one participant in the Chapter was reassured that the two “Counsellors” will not be living in Society headquarters in Menzingen, Switzerland; that they will only be advising on questions of setting up or closing Society houses and admitting or expelling Society members; that creating the “Counsellors” was a clever move of the Chapter because it will help to heal divisions in the Society. Does anyone feel re-assured? Menzingen must win back the trust which its ambiguous politics for 20 years have lost. Here is one commentator among many who does not trust such recent

soothing words of the Society's rulers:—

In reality the choice – fixed beforehand – of Fr Pagliarani for the new Superior General disguises the policy likewise fixed beforehand of confirming the status quo, as to the future direction of the Society. Shamelessly there were placed at the side of the New Superior two more Assistants, hardly outstanding for their resistance to modernist Rome. Moreover the Chapter had the nerve to invent the function of two “Councillors,” unheard of in the Society’s Statutes, and to “choose” for the job the two characters most in favour of an agreement with Rome that the Society has ever had: Fr. Schmidberger, known for his friendship with Cardinal Ratzinger, and Bishop Fellay, known for his “new friends” in Rome and for his dedication to liquidating the Society, to be handed over bound hand and foot to the Roman apostates.

The picture that emerges is not necessarily one of unconditional surrender, but we catch a glimpse of a new way of getting closer to Rome, with a little more caution and a little more diplomacy towards the priests and laity of the Society. However, given that God both sees and foresees, and that while man proposes, it is God who disposes, then another possibility is that Our Lord intervenes and infuses in the relatively young Fr Pagliarani the Gifts of Counsel, Fortitude and Fear of God which he will need to straighten out the course of the Society lifeboat, and bring it safely to port. May that be God’s will!

In fairness, the Chapter did succeed in changing the Superior General, which was the most important thing that it had to do. Bishop Fellay and Fr Schmidberger as “Councillors” may well go on scheming with the Romans on how to bring what remains of the Archbishop’s Society under the heel of Conciliar Rome, but supreme power in the Society now belongs to Fr Pagliarani. Will he make good use of it? God only knows. “Charity believes all things, hopes all things” (I Cor. XIII, 7). We must pray for him.

Kyrie eleison.

RIGGED VIDEO GAME – I

No. DLXXIX (579)

August 18, 2018

All politics, economics, peace and war –
Everything turns on Christ, against or for.

Charity certainly prays for the new Superior General of the Society of St Pius X that God may give him the insight and the strength to bring the Society back onto the course set for it – and for the good of the Universal Church – by Archbishop Lefebvre, but realistically Fr Pagliarani may not even have the desire to do any such thing. Realistically, on the human level, the indications are that he is on the same wavelength as Bishop Fellay, and that his election as Superior General was Rome's and Bishop Fellay's joint back-up plan for the Chapter if Bishop Fellay himself failed to be re-elected, as seems to have been the case. Thus if Fr Pagliarani would look after Bishop Fellay's interests, Bishop Fellay would in case of need promote his candidacy for Superior General. Here are a few indications that the two of them are conspiring to bring the Traditional Society under Conciliar Rome –

* At the interim (non-elective) General Chapter of 2012, it is reported that it was Fr Pagliarani who saved Bishop Fellay from devastating arguments presented to the Chapter for Bishop Fellay's dismissal and replacement as Superior General. Fr Pagliarani told the Chapter that it should not give the Superior a slap in the face – and the weak-kneed Chapter went straight on to other business.

* Soon after that Chapter Fr Pagliarani was promoted – rewarded? – by Bishop Fellay with the elevated post of Seminary Rector at the Society's seminary for Latin America in La Reja, Argentina. There Fr Pagliarani has been heard to criticise whoever does not understand the need for an agreement between the Society and Rome – Bishop Fellay's own policy.

* We may hope one day to know for sure exactly how it happened that the two “Councillors” were added to the Society's General Council, thus putting Bishop Fellay close back to the seat of power in the Society from which he had just been dethroned a few days before. But is it likely that the all too docile and respectful Capitulants would have voted for such a move if it had not seemed to be agreeable to the new Superior

General himself? In fact, if it had not been proposed by Fr Pagliarani himself?

Such questions remain speculations until the facts are made known, but they are not idle speculations, because upon the course of the Society over the next few years depends a great deal in the Universal Church. Will the Society become again the central bulwark of resistance to Conciliar apostasy wreaking havoc within the Church, or is it going to join that movement of apostasy? Within the mainstream Church the Society was always numerically insignificant when compared with all the other institutions together making up the Universal Church, but the Society's unique faithfulness to the Catholic doctrine and sacraments of all time, being abandoned or perverted by the Church's highest officials, made the Society a force to be reckoned with. The Archbishop's stand on Truth made him redoubtable. The Conciliar Popes could neither swallow him down nor spit him out. They have long since swallowed down and eaten up Bishop Fellay.

Time will tell how Fr Pagliarani will handle his tremendous responsibilities. Meanwhile we pray for him, but we are not humanly hopeful. The risk is all too great of the Society's leaders following the rest of the world's leaders, and turning the Society into a "rigged video-game," as somebody well described today's world. To punish mankind abandoning God everywhere, He is giving power to His enemies to root out the last remains of Christ and of Christian civilisation. However, at least for a while yet, appearances of Christ and His Church must be maintained until they no longer arouse even nostalgia in men being de-christianised. Hence the video-game with no reality beneath the appearances emptied out. Hence the rigging of elections and of Chapters to bring about the Brave New World, without Christ or God.

Alas, for these poor enemies. God exists, and Our Lord is going to strike!

Kyrie eleison.

“RIGGED VIDEO-GAME” – II

No. DLXXX (580)

August 25, 2018

If Heaven says that here is the solution,
Herein it lies, and not in revolution.

The story is told of the great Catholic monarch of Spain, Queen Isabella (1451–1504), that when asked once what she wanted to see in a painting, she replied “a priest saying Mass, a woman giving birth and a criminal being hanged.” In other words, everybody has a part to play in life, and they should play that part and not another. We can only imagine what she would have said about a world in which priests celebrate eucharistic picnics, women freely contraceptive and abort, and criminals are sentenced to shorter and shorter sentences in prisons resembling luxury hotels. Today “Nothing is but what is not” (Macbeth, I, 3).

Today many people sense that modern life is false, but few can see why “nothing is but what is not,” or why “Nothing is real, And nothing to get hung about, Strawberry Fields for ever” (Beatles). They observe police oppressing, journalists lying, pharmacy poisoning, lawyers cheating, politicians betraying, women self-sterilising, youth suiciding, teachers corrupting, doctors killing, and so on and so on, and worst of all, priests apostatising. It is not difficult to see around us a disordered world which is the exact opposite of the right order that Queen Isabella had in mind for Spain. But the disorder is so disguised as to resemble in the present the right order of the past, so that few people can work out where the disorder comes from, and many give up the attempt to track it down, settling down instead among the material comforts that it has to offer. For instance many a Rock musician makes good money by screaming at the bad fruits of materialism, but few if any go after its roots, so that most end up as quite comfortable materialists, part and parcel of the falsity that they recognised correctly in their money-making days.

In the words of the old song, “Why, why, why, Delilah?” Because people have so gotten rid of the presence of God in their lives that they have no inkling that His absence is the problem. And if ever they do have an inkling, then for the same reason that they got rid of Him in the first place, they will now look anywhere rather than in

His direction for the solution. Yet it was Christ who created, towards world's end, that Christendom which lifted civilisation to unprecedented heights in the Middle Ages, and of which "Western civilisation" is the Christ-less successor. But, as readers of these "Comments" know, Christ-endom without Christ is "-endom," better spelt as "end-doom."

But "end-doom" has to compete with the Middle Ages, otherwise men will want to go back to Christ. Hence the appearances of Christian law, hospitals, parliaments, etc., must be maintained even while the substance is emptied out. Hence over the last 500 years a series of "conservatives" who conserve nothing but the last conquest by the liberals. Hence a long procession of hypocritical politicians outwardly right-wingers but in fact left-wingers, because that is what the peoples want – leaders who will appear to be rendering homage to the remnants of God and of Christ, but who in reality are serving the Devil by making way for ever more freedom from God and from Christ.

Hence the Church's Second Vatican Council, maintaining the outward appearance of Catholicism even while replacing it with the reality of modernism. Hence the Society of St Pius X's Chapter of six years ago, pretending to maintain Catholic Tradition even while preparing to subordinate it to Vatican II. Hence the Society's Chapter of 2018, dethroning the architect of the 2012 Chapter only to reinstate him right next to the throne. Hence a Chapter representing not the reality of the situation of Church or Society, but that which risks turning into another video-game, rigged to tranquillise those resisting the Society's march towards Conciliar Rome even while protecting that march. Please God, we are wrong.

And so, is there a solution if the whole world is rigging video-games? It is impossible that Heaven could have left us without one. Ever since the Middle Ages Our Lady has given to all of us the Rosary. More recently, She has given us the devotion of the First Saturdays. We neglect Her remedies at our peril.

Kyrie eleison.

WHITHER, “RESISTANCE”? – I

No. DLXXXI (581)

September 1, 2018

Resistants, you may by no means desist.
What saves the Church today? Those who resist!

If anybody still wonders what the Catholic “Resistance” movement is meant to be doing, recent events in the United States make it more obvious than ever – it must keep the Faith! With the official publication last month by the State of Pennsylvania, USA, of an 800-page document proving beyond doubt the guilt of high-ranking Catholic churchmen in abominable crimes against the law of the land and the law of God, millions of Catholics will be tempted, and not only in the USA, to doubt the Faith and to quit the Church.

One reader of these “Comments” names three disturbing Internet links, and he writes:

“My heart is hurting. Jesus didn’t teach this. I am bitterly weeping. I am a hard-headed man and don’t cry often at all. I can’t take this. I’m sorry, but if this continues I will have to become Eastern Orthodox or I will absolutely lose my mind. I just can’t take this monstrosity any more. I am in physical pain because this is making my chest hurt. I’m going to lose my mind. All the prayers and Masses are in vain if this is still being done by those who partake in prayers and Masses. Our Lord is being turned upside down by these heretics! I can’t take it!”

Now sin happens, and sin will go on happening until world’s end, even among priests and bishops because God does not take away their free-will, and no wise lawmaker in Church or State trusts in mere legislation to abolish sin. The grace alone of Our Lord Jesus Christ can cleanse souls of sin (Rom. VII, 24, 25). That is why the State is basically powerless to heal the deepest human problems of priests, or families, or nations. It is obliged to do its best to protect its citizens, but all intelligent and honest statesmen recognise that the Catholic Church alone is fully possessed of the means to reach with healing into the depths of human souls. That is why they will favour the Church as best they can for the good of the State, and protect as best they can the reputation of bishops and priests, and leave the Church to deal with her own criminals, if they will. But if the Church refuses to deal with its criminals, then the

State has to intervene.

What is so scandalous in the present plague of abuse by churchmen of adolescents and children is the extent of the abuse, the systematic cover-up of the abuse by high-ranking churchmen, and the height of the rank of some of them, reaching up to the very top of the Church. In fact the scandal has been known about in the USA for tens of years, and it is wholly impossible that it was not common knowledge in Rome also. For tens of years, however, a network of homosexuals has had immense power within the structure and hierarchy of the Church, to the point that they exert far-reaching control in Rome over the appointment of bishops, and in the dioceses over the choice of seminarians. It can be more and more difficult to become either bishop or priest without belonging in person to that network.

But what can possibly explain such a disaster among so many churchmen? The only proportionate explanation is the loss of faith let loose by the Second Vatican Council (1962–1965), following on which the great protector of the priest's perseverance, his Breviary, and the purpose of his existence, the Mass, were both maimed and crippled (*Sacrosanctum Concilium*, Chapters II and IV). Take away from any man the purpose of his existence, and he is bound to look elsewhere for satisfaction. At least one American commentator blames Satanism for the disaster, a sin directly attacking God and, as such, much graver than sins of the flesh. But men only turn to Satan when they have turned away, or been turned away, from God. Vatican II opened the door for seemingly the entire Church to turn away from God.

Kyrie eleison.

WHITHER, “RESISTANCE” ? – II

No. DLXXXII (582)

September 8, 2018

Resistants, none of us may yet resign!
We're part of a great God's glorious design!

When John-Paul II became Pope in 1978, a number of Catholics were genuinely hopeful that the situation in the Church would get better than it had been under Paul VI, but I can remember Archbishop Lefebvre saying that if John-Paul II did not clean house in Rome within the first six months of his pontificate, he would not be able to break with the policies established in Rome by Paul VI. Similarly, if Fr. Pagliarani does not clean house soon at the top of the Society, the followers around him of Bishop Fellay are liable to hinder him from making any significant change in the disastrous policies of his predecessor. The rot that started with GREC in the 1990's has had time to put down some deep roots.

Therefore if anyone is concerned about the future of the “Resistance,” on the grounds that the Society is coming back on track with the new Superior General so that the “Resistance” will no longer be necessary, the first part of the answer is that it is not yet certain that the Society is coming back on track. We must wait and see. Fr Pagliarani is a good man, he surely means well, and we pray for him, but if he chooses first and foremost to unite liberals and anti-liberals within the Society by means of human and political compromises, he will never save the Society from its present downward slide. Our faith is our victory over the world, says St John (I Jn. V, 4), and not our politics. Therefore the “Resistance,” that small and scattered group of bishops, priests and laity doing what they can to resist disastrous politics of Rome and Menzingen, cannot yet give up resisting, however disorganised they are, however ineffective they may seem. Somebody in the Church must fight for what Archbishop Lefebvre fought for.

For indeed, secondly, imagine a convert being led by the grace of God, even today, to the Catholic Faith. By its very principles it must be incarnate somewhere. He may well not find it in the antics of the Novus Ordo. He turns away from the Conciliar Church towards Tradition. He finds the Society of St Pius X, but then discovers that it is going Conciliar. Where does he turn to next? If there is no “Resistance,” he risks

giving up on the Incarnate Christ. Somebody in the Church must be living by the logic of the true Faith of 20 centuries, otherwise there risk being souls that conclude that that Faith is obsolete in today's world.

Likewise souls letting go of the Society's high trapeze need a Catholic safety-net to fall into, with or without the name of the "Resistance."

And thirdly, there is any number of ways of mixing whisky with water, but they all depend on somebody producing pure whisky. Similarly, there is an even greater variety of ways of mixing Our Lord with the world, but they all depend upon some people upholding in their lives, and not only in their words, an example for all to see of true Catholic living. This function always used to be served by the Church's religious Orders and Congregations. Hence their importance. After the Council which ruined them, that function was served especially by the Archbishop and his Society. Today from all over the world the reports come in of the fellayised Society giving a weaker and weaker example of Catholic life and morals. Somebody in the Church must give witness by at least striving to live up to the high standards of doctrine and morals demanded of souls by Our Lord Himself (Mt. V, 48).

And a fourth reason for the "Resistance" not to resign or go out of business or give up the wearisome fight for the Truth, is that it cannot do so, because if it did, then as Our Lord says (Lk XIX, 40), the stones of the street would have to cry out. In other words, the Truth may be smothered by all mankind, but it is not men, it is God who is in charge of the world, and God will never allow the Truth to be completely silenced, because that would frustrate His purpose in creating the world, which is to populate Heaven.

Therefore the "Resistance" may tomorrow, or the day after, change form – and in this respect its present formlessness will actually help! – but in some form or other God will make it continue (cf. Is. VI, 9–11).

We carry on.

Kyrie eleison.

VIGANÒ LETTER

No. DLXXXIII (583)

September 15, 2018

Loosening doctrine straight undoes behaviour.
Catholic doctrine alone has the true Saviour.

A reader wrote in with a few questions on the 11-page letter of the former Apostolic Nuncio to the United States, Archbishop Viganò, which declared with a wealth of details, and quoting names, that there is immense moral corruption rotting the Catholic clergy in the USA, and that the responsibility for the crimes involved reaches to the very top of the Church. At the time of writing these “Comments,” the scandal caused by the letter is immense, and it is having widespread repercussions. Nobody can tell right now what the ultimate fallout will be. Here are the reader’s four questions with brief answers –

1 What is to be thought of the Viganò letter? Is it as serious as it looks?

Yes, because Archbishop Viganò gives all indications of being an honest man. In 2011 he was exiled from Rome and sent to the USA because he was making a successful attempt to clean up Vatican finances. At the time of writing he is in hiding because he is in fear for his life. He has serious enemies.

2 Will the letter be a bombshell in the Church, or a mere fire-cracker, with no lasting consequences?

Time must tell. Certainly the corruption high in the Church is matched by the corruption high among the powers-that-be in the world, politicians, bankers, media and so on. Satan rules, because satanists are linked with one another in all domains, and they are not going to allow one mere Archbishop to upset their apple-cart, if they can help it. In fact it is God who holds the whip-hand. Are people turning back to Him, or not? If not, He will allow the servants of Satan to continue whipping Church and world into the New World Order. If they are turning back to Him, we will have before long the Consecration of Russia.

3 Will the scandal make Menzingen think again about seeking recognition from the Pope and Rome?

It certainly should do so, but I fear it may not. For many years now, Society headquarters in Menzingen have been in the clouds, and liberals do not change their doctrine. For liberals, it is reality that is in the wrong. At all costs official recognition for the Society must be obtained from Rome, and so Pope Francis must still be treated as a friend. Maybe Menzingen can admit that they have been wrong for 20 years, but it will not be easy for them to change course. Archbishop Lefebvre on the contrary decided 30 years ago to let the Conciliar Popes go their way. He would not have been at all surprised by the Viganò letter.

4 What made the Archbishop so clear-sighted?

Doctrine. Scratch many a materialistic Westerner of today and you find an heir of Protestantism who tends to strain out a gnat and swallow a camel (Mt. XXIII, 24), meaning that he is more severe on sins of the flesh than on sins of the spirit, such as doctrinal error, or heresy. Now sins of the flesh are serious enough to contribute to the eternal damnation of a huge number of the souls that fall into Hell – so said Our Lady to the children of Fatima. But it is heresy which opens the way to these sins. See Romans I, 21 to 31. Breaking the First Commandment leads to impurity in general (21–24), to homosexuality in particular (26–27), and to all kinds of other sins in general (28–32). In other words it is the First Commandment which is the first, and not the Sixth.

Thus the real scandal being denounced by Archbishop Viganò is implicit rather than explicit. It is less the perverse sins of the flesh running riot in high-up churchmen than the official idolatry committed by Vatican II in its documents, which did more than anything else to take off the Catholic brakes on immorality. If no State should coerce doctrinally false religions in public (*Dignitatis Humanae*), why should I have to observe Catholic morals which put special limits on my liberty? If Hell is a mere “doctrine” of the Church, why should it stop me from sinning how I like? Vatican II (*Nostra Aetate, Unitatis Redintegratio*) declared that several religions beside Catholicism have their points. Was this not the Catholic Church itself teaching me that I do not really need to be Catholic?

Kyrie eleison.

SOUL ATTACKED

No. DLXXXIV (584)

September 22, 2018

When waters are troubled, the Devil goes fishing.
That Our Lady step in, we need all to be wishing!

Archbishop Viganò's revelations of grave moral corruption among a number of the Church's highest officials, not excluding Pope Francis himself, can be a severe trial for the faith of Catholics who have trusted the official churchmen for the last 50 years because they have not seen – or have not wanted to see – any essential problem in the Second Vatican Council (1962–1965). Three weeks ago these "Comments" quoted words of a Catholic brought to virtual despair, even before the publication of Viganò's letter, by the Attorney General of the State of Pennsylvania revealing similar Newchurch scandals in that State. The threat now being real of an avalanche of such scandals, let these "Comments" this week show how the Devil is turning his heavy artillery on another such Catholic to make him lose his faith. Here are the Devil's shells, as related by this soul, with brief answers offered by these "Comments," in the hope of fortifying other souls whose faith will be shaken in the foreseeable future:—

** In my home city I attended a Newmass celebrated for Sisters by a local auxiliary bishop. His sermon on the Sacred Heart was doctrinally beyond reproach and highly edifying. Yet a friend of mine with his own eyes once saw the same bishop kissing a seminarian! This bishop sets an agonising problem for me – how can he believe in the Sacred Heart on whose love he preaches so well?*

He is a modernist, like easily most churchmen in the Church "renewed" by Vatican II, or, as we can call it, the "Newchurch." Now modernism means adapting the Catholic Church to the anti-Catholic modern world, and this it does by a process of making objective reality depend on subjective feeling. But the process of subjectivising reality can take time, so that a churchman falling for modernism need not immediately lose the objective Catholic faith, even if it is already subjectively undermined in his soul.

It can be God alone who knows exactly when such a churchman loses the faith. So if this bishop believes in Vatican II, he is certainly on his way to losing the faith, far enough to let himself commit grave sin against the Sixth Commandment, but not yet

far enough to have lost all notion of the Sacred Heart.

** But in order to destroy Catholic Truth as successfully as the Roman impostors are now doing, they must have known it. If they knew it, they must have known its force. If they knew its force, how can they have ceased to believe in it, unless it is a fairy-tale, untrue like all other religions, with the Catholic Church being in no way superior, and with man having no access to the Truth of God?*

To believe the Catholic Faith a man's mind must accept many supernatural truths which are not unreasonable but which are beyond his mind's natural reach. To accept and to submit to these truths his mind must be pushed by his will. If his will stops pushing, or pushes in a contrary direction, he can lose the faith. Now modernism is proud, because in the Newchurch man takes the place of God. Therefore the Roman impostors, as you rightly call them, may have been Freemasons or Communist infiltrators from the start, or they may have believed to begin with, like Judas Iscariot, but the pride of taking God's place and of remaking His Church overcame their wills, and their minds lost the faith. God knows.

** Then might we not be deceived, fighting an endless war for a fragile promise of Heaven, unable to know anything about God? Would we not be better off if God did not exist? Amid today's chaos, I cannot help thinking that the Church is a purely human affair, so that there are times when I cannot help envying the people who lead happy lives without God.*

Dear friend, a happy life without God is an illusion, however "happy" godless people pretend to be. We human beings are all from God, our souls are all directly created by God for us to go to God, body and soul. Today's world and Church are in chaos precisely because they are trying to live without Him.

** It would appear that we are predestined to Heaven or Hell, and free-will cannot do much about it.*

"The poison is in the tail," said the Latins. This heavyweight conclusion of yours, a horrible heresy, is the proof that the devil is throwing everything at you to shake your faith. Pray the Rosary to obtain the help of the Mother of God. I send you my blessing.

Kyrie eleison.

SWEDISH FORETHOUGHT

No. DLXXXV (585)

September 29, 2018

Forethought need not be costly, taken today,
Which taken tomorrow might well make me pay.

“If crisis or war comes” is the title of a brochure of 19 pages issued to all Swedish households in May of this year by the State of Sweden, “*to help us become better prepared for anything from serious accidents, extreme weather and IT (Information Technology) attacks, to military conflicts . . . Many people may feel anxiety when faced with an uncertain world . . .*” One useful page of the brochure lists in common sense fashion the four most important natural needs of any household in a national emergency: water, food, warmth and information. See on the Internet dinsäkerhet.se

The State of Sweden is obviously not alone in observing a high state of tension in the world around us. Every State is formed of nothing but human beings, every one of whom comes from God and has been given life in order to make the right use of it so as to be able to go to God at death. Yet the mass of mankind today lives in a state of indifference towards God, or in positive revolt against Him. Many men may not be atheists, they may still believe that He exists, but they hardly take Him seriously, because science and technology seem to have taken His place, and it is henceforth modern politics and economics that guarantee for us the good life. Old age is conveniently moved off into an old people’s home, and death into a hospital. Yet God exists of course as much as ever, He cares if anything more than ever, to see more souls than ever throwing themselves by sin into Hell, and here is why our world is in such a state of unprecedented tension: it is wilfully living at cross-purposes with its Maker. Some huge crisis must come.

Since the problem is radically religious, then it should go without saying that the best solution is also religious. That household is taking out the very best insurance policy to protect itself where the Rosary is regularly prayed by all the family together. How the Devil must hate the Rosary! But in the meantime Sweden’s practical suggestions are a good start for any household that has not yet been thinking of any natural measures to prepare for trouble. Here are a few of them:—

WATER – *Clean drinking water is vital. Allow for at least three litres per adult per day. Foresee a means of boiling it if necessary. Have bottles, buckets with lids, plastic bottles in which to freeze water, and jerry cans, ideally with a tap, to collect water in.*

FOOD – *Have extra food at home that provides sufficient calories. Use non-perishable food that can be prepared quickly, requires little water or can be eaten without preparation: for instance, bread with a long shelf-life, spreads in tubes, milk powder, cooking-oil, pasta, lentils, tins of sardines, ravioli, boiled meat, soup, honey, nuts, seeds (those are only a few of the brochure's suggestions).*

WARMTH – *In a house grown cold without electricity, gather in one room, hang blankets over the windows, cover the floor with rugs and build a den under a table to keep warm. Extinguish all candles and oil-burners before going to sleep. Air the room regularly to let in oxygen. Have woollen clothing, sleeping mats and sleeping bags, fire-lighters, alternative heat sources, etc.*

COMMUNICATIONS – *In a crisis there will be a need to be able to receive national news, to contact friends and relatives, to contact the emergency services. Therefore have a radio powered by batteries or solar cells or winding: a car radio and mobile phone charger that works in a car, extra batteries, etc.*

And the brochure mentions a few miscellaneous extras like cash on hand, a medicine cabinet, fuel in the tank. Many of these things cost relatively little now, but let a dangerous crisis loom, and they risk suddenly becoming much more scarce and expensive, if they can be had at all. “Trust in God,” says the proverb, “but keep rowing to shore.”

Kyrie eleison.

PRICELESS FEMININITY – I

No. DLXXXVI (586)

October 6, 2018

St Anne, St Anne, get me a man (as fast as you can),
AND ANY OLD MAN WON'T DO!

It is where the soldiers of a besieging army are pouring over the walls that the defenders need to fight. It is where the salvation of souls is being most hindered that servants of God must most fight. That is why these “Comments” and the “Rector’s Letters” that went before them come back often to the unwomaning of women and to the unmanning of men. God’s complementary design of man and woman, going back to Adam and Eve, is basic to human nature and life. And when that design is torn up by man and supposedly thrown away by the foul manipulations of “gender” and so on, how can the supernatural grace of God come in to land within human natures so radically fouled up? And without grace, where do they finish?

In theory, Catholic womenfolk should not have too great difficulty in understanding and accepting how God designed them. In practice, the pro-feminist propaganda is so relentless in today’s abject education and vile media that even Catholic women’s natural instincts and God-given sense of their true role in life are often overwhelmed by the thrust of pride towards seeming power. Here are some rough but wise words on woman, from Irene Claremont de Castillejo, *Knowing Woman: Feminine Psychology*:—

“Any girl who grows to womanhood without knowing that love is her supreme value has been spiritually raped. Feminine spirituality expresses an attitude of spiritual waiting, and tending, and readiness for the meeting with its opposite which is a prerequisite for woman’s inner wholeness. Without this she becomes a prey to the masculine within herself, a raging spirit of intellectual or physical activity to which no man can be related, and to which she can in no way relate herself. She is a woman possessed.”

And then from Henry Makow, Ph.D., *Western Women Have Lost Their Power to Love* (revised):—

“Western women have been tricked into pursuing power instead of love. Paradoxically,

they have never been so powerless. They want to be loved but no longer have love to offer in exchange. In the movie *War Games* from 1983, the hero, Matthew Broderick, is a computer whiz-kid who accidentally starts a nuclear countdown and races to avert catastrophe. His girlfriend, played by Ally Sheedy, is seen in a complementary role, basically helping, encouraging and admiring him. He is the leader. But her presence informs, validates and heightens everything he does. It's as though his actions are *dedicated to her*. This is the way heterosexuality works. Woman empowers man by entrusting her power to her husband. This is how woman loves, i.e. by 'trusting,' enlisting as First Mate to his Captain. If this movie were remade today, she would be Captain, he would be emasculated, and they would break up.

"From Chaucer to Freud, men have asked, 'What do women want?' It's really quite simple. They want to be loved. Specifically, they want the passionate lifelong love of a husband. But what makes a man love a woman in this way? Her sacrifice. By throwing her lot in with his, by accepting his leadership, and by serving him and their children. In other words, lasting love is earned by deeds. It is not based on sex appeal (which wanes) or witty comebacks. It is built on bonds of GRATITUDE.

"By teaching women to be self-seeking instead of self-sacrificing, Feminism has deprived them of their stock-in-trade, love. All they have left to give is the act of marriage without marriage. Because they won't surrender to a loving husband, they're reduced to giving themselves to strangers." (End of Makow quote.)

"But, Your Excellency, where are the Captains? Where are the potential loving husbands who will lead? The men today are wash-outs, not excluding the Traditional Catholics!" Girls, just like you have been de-feminised without your realising it, so they have been emasculated, by today's whole wretched culture. You must pray, because God can easily find you a young man. Pray to St Anne, as above, but first of all, promise her that if she finds you a man, you are ready and willing to submit to him. That way she will be rather more inclined to search for you. Then twist her arm. Heaven does not mind that – Lk XVIII, 2–8.

Kyrie eleison.

PRICELESS FEMININITY – II

No. DLXXXVII (587)

October 13, 2018

To grow, tomato plants need a strong rod –
To love your women, men, turn first to God!

The womanliness of woman is today under fierce attack. The reason is not far to seek. Satan wants complete power over mankind so as to make sure that every single soul falls into Hell. Now the way in which Almighty God designs for human beings to set out on the road to Heaven is by their birth within a normal human family, in which what we call today the “biological father” and the “biological mother” look after the fruit of their mutual love, their own children. Dr Henry Makow takes up the story from last week’s “Eleison Comments,” from the standpoint of the Satanists.

“Cabalist Jews and Freemasons are Satanists. They control by degrading and corrupting. Like termites they eat away at the supporting columns of society. The family is the red blood cell of a healthy society. It provides us with our roles and identity, as well as necessary emotional and material support. It ensures the young are born, loved and raised properly, and the aged are taken care of. Our family is our link in the chain of eternity. So the Satanists have always wanted to destroy it. They went after the women, whom they deemed fickle, vain and feeble-minded. ‘There is no way of influencing men so powerfully as by means of the women,’ Adam Weishaupt wrote. ‘These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal without knowing that they do so; for they will only be indulging their own desire of personal admiration.’

“So the Satanists convinced women that marriage and family were ‘oppressive.’ Men may have toiled in factories and died in war to provide and protect, but somehow women were the ones oppressed. Satanists needed to interfere with the natural affection and attraction that males and females have for each other, and for their offspring. Satanists exist to banish love. A woman’s essence is love, the power to

generate love, by loving and being loved in return. This is the source of her power. A woman's love for her husband and children is the most precious thing in the world. For a man, this love is his greatest treasure. By allowing herself to be deceived, by pursuing material instead of spiritual power, modern woman has essentially lost the power to love. She can have power or love. She cannot have both. Women need a man's love like a flower needs sunshine and water. Men nurture women and women empower men by acquiescing to their reasonable demands. This is the heterosexual dynamic [. . .]

“But this is what is condemned as the exploitation of woman (the ‘eroticisation of powerlessness’) by, for example, a Sheila Jeffreys, known as a lesbian feminist scholar and political activist. Obviously she cannot understand that woman’s love is her true power. She wants to turn all women into lesbians who like her cannot understand that woman’s style, beauty and charm, in brief her femininity, depend on eschewing material power. A woman who gives herself to her husband is cherished and loved by him and their children. A woman who pursues power in masculine terms is doomed to a life of isolation and bitterness.

“Western feminists, you have forfeited your most precious gift *for nothing*. You are vulgar, a real turn-off. You lack personality, charm, style, substance. You cannot love. You are not even attractive. And soon you will lose your youth. You will have nothing but your job, your dog and your equally desperate friends. Western feminists, you have been robbed, betrayed by your society, teachers, and political and cultural leaders; and consequently you have joined their traitorous ranks. You have betrayed your unborn children, your culture, your family and the promise of the future. But worst of all, you have betrayed yourselves” (end of Makow quote).

Kyrie eleison.

“RESISTANCE” ACTING?

No. DLXXXVIII (588)

October 20, 2018

Do count your blessings if in storms you're tossed –
Especially when those blessings may be lost!

This time it is a grandmother who writes to “Eleison Comments” with a concern which is widely shared among readers and friends who sympathise in general with the aims of the “Resistance” movement, but wonder what it is actually doing today to help their situation. Here is her plea, slightly summarised:—

I am very disappointed in the lack of leadership which is being shown today in the Society and the Resistance. We support the Resistance but we hear nothing about what it is doing. You have recently consecrated three Bishops but what is their function? What are they doing to give some comfort and hope to the faithful? We don't hear anything about them either. Can they not form some sort of opposition to the Society, together with some very solid priests that have left the Society? Surely God is looking for something more than just prayers. Years ago He raised up the Archbishop to protect His Church. Is He now going to leave us faithful followers in the lurch? I think many Traditional Catholics are desperately looking for some strong leadership today, whether in the Society or in the Resistance.

Dear Grandmother,

Let me begin to answer with a famous episode from Roman history before Christ. In 216 BC the Roman army, normally unbeatable, went to fight the Carthaginians led by Hannibal who had invaded Italy and were threatening the very city of Rome. But at the battle of Cannae in south Italy the Romans allowed themselves to be out-maneuvred and surrounded by Hannibal, so that they were slaughtered by the Carthaginians. There was consternation in Rome. What should they do? Some Romans wanted to raise another army and go after Hannibal again, but the advice of the Consul Fabius was to avoid battle if possible, and instead, while keeping a close watch on the enemy, nevertheless to wait until he would go home on his own. The advice was good, and it was followed. Eventually the Carthaginians went home, where their army was crushed by the Romans fourteen years later. “Fabius the Delayer” had won.

No comparisons work perfectly. So after the Church's crushing defeat at Vatican II (1962-1965), would anybody say that Archbishop Lefebvre was wrong to have raised a few years later what army he could to go on fighting the modernists? Surely not. But Vatican II was a major battle which left enough good soldiers scattered around for the Archbishop to be able to rally them together in a small army in the 1970's. On the contrary, the defeat of that army from 2012 onwards was a numerically small defeat, leaving far fewer scattered soldiers to fight. Could the strategy be the same as in the 1970's and 1980's? Surely not. For one thing, the soldiers this time round, often children of the revolutionary 1960's or later, had that much less sense of obedience or of an ordered Church or world than the scattered Catholics had had after the Council. For who can deny that the 2010's are far more disordered and undisciplined even than the 1970's? One may wonder if the Archbishop, with all his gifts, could or would have put together a "counter-Society" today. Perhaps, perhaps not...

As it is, the four bishops of the "Resistance" movement do what they can, each in his own part of the world, to provide the few Catholics wishing to keep the Faith with iron rations of sane doctrine and guidance available to all interested, together with the episcopal sacraments. That is a minimal achievement, neither glamorous nor sensational, but it may be the essential necessary. If it is, may God keep us faithful.

Kyrie eleison.

STILL SLIDING

No. DLXXXIX (589)

October 27, 2018

The Newsociety has not changed direction.
From Truth, it still intends the same defection.

“No enemies on the left” is a classic saying of Democrats, Socialists, Communists, etc. It means that in politics, nobody fighting on the left should fight anybody else fighting on the left, unless they are going over to the right. In religion, the same saying should apply as follows: nobody fighting the good fight for Catholic Tradition should fight anybody else fighting for Tradition, unless they are in the process of abandoning Tradition. This means that no Catholics of Tradition should normally be attacking the Society of St Pius X which for over 40 years rendered outstanding service to Tradition. Alas, its interim Chapter of 2012 showed it to be sliding away from that Tradition in which it had been founded by Archbishop Lefebvre, and now the elective Chapter of last July seems to show the same slide to be continuing. Therefore with no intention here to harm the Society, let Catholics learn of the officially continuing slide.

The evidence is in a circular letter from Society Headquarters in Menzingen which begins to tell details of policy decisions taken by the Chapter of last July concerning relations of the Society with Rome. The policy is in five sections, of which the first three and the fifth contain a variety of pious considerations to frame the fourth section, which could not be a more official presentation of the Society’s policy towards Rome. Here is the fourth section, quoted in full. It is so important for the Society’s immediate future that every word will have been chosen by the Chapter with special care, and every word may be analysed:—

4a It is within the rights of the Superior General to decide if it is expedient to have contacts with the Holy See. It is up to him, in prudence and when the hour has come, dictated by Divine Providence, to take into consideration a modification of the canonical status, without prejudice to the prior convocation of a Chapter.

4b The Society is a work of the Church. Therefore, she has no agreement to conclude with the Holy Father. However, when the time comes, the true rights of the Society will be recognised

and codified canonically. This is why the Society's members are invited to speak more specifically about a "normalisation," a "recognition," a "solution or modification of the canonical status," or a "renewal of our canonical approval."

As to 4a – Indeed the Society's Superior General must decide on what negotiations with Rome serve the Faith, and on how to conduct them, but in all Society Chapters prior to 2012 (1994, 2000, 2006), it was clearly repeated that any final submission to official Rome, or re-integration into it, or agreement with it, was something of such momentum for the Society that the Superior General could not alone decide on it without a full General Chapter also voting in its favour. Now note the phraseology of 2018: "modification of the canonical status" is a fig-leaf expression to cover over the placing of Archbishop Lefebvre's Society of Truth under Conciliar Rome's Authority of Lies. And "without prejudice to" (i.e. not excluding) is a poor substitute for "never without" (i.e. necessarily including). And note the assumption that the Superior General is guaranteed to decide in accordance with Providence. Did Paul VI have any such guarantee?

As to 4b – Indeed normally no subject makes an agreement with his Superior as though they are equals, but Neo-modernist Rome is not normal Rome! The Archbishop's Society of Truth has no business to be putting itself in the position of a beggar with regard to the modernists now holding office in Rome. Truth does not beg from lies, unless it is ceasing to be Truth. In fact the Newsociety of 2018, has lost all real grip on the truth of the overwhelming crisis in the Newchurch of Vatican II, and it is losing its grip on Truth in general. So the four fig-leaf expressions that the Chapter here chooses to replace words expressing the reality of the Newsociety HQ's intended sell-out to the enemies of the Faith now in Rome, are wholly out of place. They absolutely do not correspond to the reality of that sell-out.

Kyrie eleison.

T.F.P. ON LIBERALISM

No. DXC (590)

November 3, 2018

You want no God? Then chaos is what you choose.
Law, order, decency – and Heaven – you lose!

Whatever have been from its beginning – and still are – the faults of the organisation known as T.F.P. (Tradition, Family, Property), it is a pleasure to say that it is doing some good work in the United States today. In a regular circular letter (available from tfp@tfp.org) it presents brief essays often on three important points for the understanding of how the Catholic Faith needs to function in today's demonic world. The essays are not too deep for ordinary readers to understand, but neither are they shallow. They may not be infallible, but they are thoughtful and full of good sense, and they often address important problems in today's Church and world. Here for example is a summary of *Four Characteristics of the Liberal Mind that are Destroying Society*, from the American T.F.P. Letter of one month ago:—

The fragmented and polarised state of society today is proof that something has gone terribly wrong. Conservatives often blame the breakdown on liberal activists at work in politics and in the media, but the liberals' dissolvent activity comes from a whole liberal mindset, spread far and wide. Almost everybody today accepts the principles of classic liberalism, enshrined in the American Constitution but moderated at that time by America's Christian heritage. With that heritage now being largely repudiated, the full dissolvency of liberal principles is today becoming evident, as it was not evident before. In order to see where our chaos is coming from, let us look at four characteristics of the liberal mindset.

*1 The liberal mind is always **moving away from objective truth**. Wanting to appear more compassionate and kind than the "heartless conservatives," by means of half-truths they slide into error which they did not at first embrace. For instance liberals may well oppose crime in principle, but they promote it in practice by going soft on criminals, because of supposed injustices that criminals may have suffered.*

*2 To replace unpleasant and impersonal objective truth, the liberal mind is always **looking for pleasing subjective opinions**, or personal judgments, to confirm them in their own way of thinking and acting. A classic example comes from a Supreme Court decision of 1992,*

justifying abortion: "At the heart of liberty is the right to define one's own concept of existence, of the meaning of the universe, and of the mystery of human life."

*3 The liberal mind is always **wrongly defining freedom** as the right to do whatever one wants to do. By this definition, sheer whims and fantasy can ultimately take over. Liberals will then call in doubt whatever contradicts their whims, but never what confirms them.*

*4 The liberal mind is always **disliking rules and laws**, which it feels as being automatically restrictive. In reality, law consists of reasonable precepts put forward by any society's competent authority as being essential to that society's common good. But liberals will resent even rules of clothing or grammar if these are felt to be too restrictive! Thus to replace the real God of Justice and the Ten Commandments, they fabricate their own god, a god above all of compassion, a god of ten Recommendations.*

In brief, all four characteristics are centred on the self. According to liberalism, each person determines for himself what are true and false, right and wrong. Here is where society is breaking down.

For indeed liberalism as such cannot create a social order, or a society, but only a social breakdown. If it has survived until now, that is only by the solid Christian order which it inherited, and of which it is the dissolution. Liberals depend on what they destroy, and destroy what they depend on. In 2018 they are pushing ever closer to chaos. Liberalism is intrinsically anti-social. No society can be made out of anti-social members. Liberalism can only make people more and more isolated, lonely and frustrated. It can only make human life turn more and more into a series of clashes between sacrosanct individuals.

Kyrie eleison.

TRUE HERO

No. DXCI (591)

November 10, 2018

Thank you, Professor, for your noble life.
Rest now, rest after such ignoble strife.

On October 21 there died in France one of the few real heroes that our poor modern world could still boast of, Professor Robert Faurisson, in Vichy, France. He was a real hero because in a world of lies he stood with unfailing courage and scrupulous accuracy for truth, on a matter of decisive importance for all mankind. He was repaid with the loss of his job, with the suffering of his family, with ten personal and physical attacks one of which left him for dead, with isolation in his profession and with a relentless series of judicial attacks on the part of his bitter enemies, and yet he maintained towards them a constant courtesy and respect. This way of life he maintained for more than 40 years, never wavering in his service of the truth.

He died on the field of battle, just after returning home from giving one last public conference which was due to be his swansong, in Shepperton, England, the town of his birth nearly ninety years ago. There he spoke with a friend from Italy, who has left us this account of their conversation: “The Professor was as clear-sighted, as balanced and unbowed as ever, but he was tired, very tired, so frail as to seem almost transparent, with the feeling that his task was over. Indeed this super-brave man had achieved everything he was meant to achieve.” And the friend continues, “He leaves behind him an immense contribution to the Revisionist cause [. . .] Enemies filled with hate sought to stop him from writing, from living, but he always stood up again, not deflecting by a millimetre from his fearless pursuit of the truth.”

Many readers of these “Comments” know what “Revisionism” is about, and why it is of such importance to all men, including Catholics. As George Orwell said, *“The most effective way to destroy people is to deny and obliterate their understanding of their history.”* Revisionists are historians who see people all over the world being destroyed today by an untrue version of their history, especially of the Second World War, so they do what they can to restore the truth of history. For – again Orwell – *“Who controls the past controls the future . . .”* meaning that whoever writes the history books controls the

future, by the influence that history has on people's minds, "*... and who controls the present controls the past,*" meaning that if the political masters of the moment use their power to control the history books, then they control the future.

Now the people who hold world-wide power today over politics and the media are people who want the godless New World Order, and they fully understand George Orwell. Therefore they have fabricated a hugely false version of World War Two history to go with a complete fabricated religion to replace Christianity. Now if truth did not matter, and if Christianity did not matter, as many people today think, then they should have no problem with the New World Order taking over, but they will in fact suffer a worldwide tyranny as a result, a prelude to the Antichrist. However Solzhenitsyn, enlightened by Russia's horrendous 72 years of suffering under godless Communism, warned against building a nation, a continent or a world on lies. Likewise Professor Faurisson had a horror of people building on lies, and he gave his life to re-establishing the truth. The persecution that he underwent for tens of years for telling the truth was the proof from his miserable enemies of the importance and efficacy of what he was doing.

Nor did he promise himself any Heavenly reward for his dedication to truth, because he professed himself to be an atheist. Yet he loved children, was glad of blessings and never repudiated them. Now, as a sister of his pointed out, after going in front of a series of unjust judges who have nearly all buckled under to the New World Order, he has gone in front of the Supreme Just Judge, Our divine Lord Himself. How will Our Lord have judged him? Two things are certain: one, nothing in all the rest of his life will have been remotely as important as that judgment, and two, he merited greatly by men, but that is not the same thing as to merit by God. May he at the very last moment have been given a special grace of conversion, not impossible for God. Mt XXI, 28–29 gives us more than the right to hope and to pray for the eternal salvation of his soul.

Kyrie eleison.

CONSECRATION IMMINENT?

No. DXCII (592)

November 17, 2018

How can one bishop please both Church and world?
The Devil's power is day by day unfurled!

A rumour has been flying around in Catholic Tradition that there will soon be in the Society of St Pius X the consecration of a new bishop, or bishops. Rumours need never be taken too seriously, but on the other hand they are not always without foundation. In the present case the SSPX certainly needs new bishops, because Bishop Tissier has for some time now been not in good health, Bishop de Galarreta as the Society's First Assistant must now concern himself with administering Society affairs worldwide, and that leaves Bishop Fellay alone with complete freedom to travel anywhere for Confirmations and Ordinations. So there is certainly foundation for the rumour of a new consecration.

But the rumour goes further, because it says that the bishop(s) to be consecrated will have the approval of the Roman authorities, and here is where the rumour is worth considering, even if it is untrue, because here lies the clearest example of the impossible dead end into which the Newsociety has driven itself by its policy of seeking official approval from the Conciliar authorities in Rome. For if the bishop elect has the approval of unrepentant Conciliarists, how can he be pleasing to true Traditionalists? And if he has the approval of true Traditionalists, how can he be at the same time be pleasing to the masters of Conciliarism in Rome? And the answer to that question can only be either that the Conciliarists are giving up on their Vatican II, or Traditionalists are going over to Vatican II, or that Conciliarists and Traditionalists are meeting somewhere in between, as though $2+2=4$ and $2+2=5$ can be reconciled at $2+2=four and a half$.

For do we need to be reminded that Catholic Tradition and Vatican II are intrinsically irreconcilable? Yes we do, because we poor human beings are always wanting to have our cake and eat it. We are always wanting to square the circle, to mix oil and water, to dance with the Devil in this life while not spoiling our chances of enjoying with God in the next life. We want to have it both ways, so that any recipe for reconciling

God with the Devil will always sell like hot cakes until it inevitably fails, whereupon it will be immediately succeeded by the next recipe for doing the same thing. The failure is inevitable because in the words of the Anglican Bishop Butler of the 18th century, “Things are what they are, their consequences will be what they will be, why then should we seek to be deceived?”

Thus Catholic Tradition came from Jesus Christ, who is God, while Vatican II (1962–1965) came from the desire of modern man to combine God’s religion with godless modernity arising from the French Revolution. For about Vatican II both Cardinal Suenens on the left and Archbishop Lefebvre on the right said the same thing, namely that it was the Revolution of 1789 inside the Church: religious liberty to free men from all truth of the past, equality to level down all order of old Christendom, and fraternity to create the New World Order of the Masonic brotherhood of man without God. Of course Vatican II has failed, except in the secret purpose of its Judeo-Masonic designers to destroy God’s Church, and since Almighty God, to cleanse His Church, is still giving power to His age-old enemies to scourge it, then they are by no means renouncing their Council, rather today’s Church authorities are putting it into action more than ever.

Therefore if the same authorities approve of a bishop elect coming from inside the once Traditional SSPX, it can only be to help dissolve any remaining resistance from within the SSPX to their Masonic Newchurch. And if any Traditionalists approve of the bishop elect who pleases the Newchurch, it can only be because they are losing their Catholic Faith under the overpowering influence of today’s worldwide apostasy. “Caveant consules,” said the Latins. Let those who are in command watch out.

Kyrie eleison.

“DIABOLICAL DISORIENTATION”

No. DXCIII (593)

November 24, 2018

Sincerity can mislead, however strong,
So churchmen may mean well, and yet be wrong.

For a long time now there are Catholics who have judged, especially if they are familiar with the judeo-masonic plot to destroy the Church, that the churchmen governing the Church since Vatican II are true criminals. But many Catholics, because of the charity and respect for priests that is ingrained in them, have hesitated to draw such a drastic conclusion. However, in 2018 the rotten fruits of Vatican II are showing more and more clearly. Here is a testimonial from an American priest outside the SSPX:—

It is necessary to take a hard stance on the situation within the Church. The words of Sister Lucy, “diabolical disorientation” call to mind an interview published in 2001 in the Vatican magazine, 30 Days. Fr. Gabriel Amorth, chief exorcist for the Vatican at that time, was commenting on the newly revised rite of exorcism. He claimed that the Newritual is so watered down that it is virtually ineffective against the Devil. Sister Lucy was correct – here is “diabolical disorientation,” if ever there was, but it has become far worse since 2001. Why would Satan have stopped there? That was just the beginning.

For instance, there are those who say that the new Rite of Priestly Ordination is invalid, while the use of the traditional Rite is forbidden. For goodness’ sakes, why? Is it the plan of the Newchurch to rid the world of a valid priesthood? How could one better pave the way for the Anti-Christ? Without a valid form of exorcism, as Fr. Amorth states, and without a valid priesthood, is not mankind defenceless against the Devil? The powers-that-be, and have been since Vatican II, set out on a very swift and deliberate path. I am thoroughly convinced of it. The evidence is simply too incriminating. The hierarchy of the Church no longer believes that the sacraments are actually relevant anyway. That is the position of Luther, who is now commemorated with a statue in the Vatican by the current Pontiff – it’s total madness!

As for the world, the United States is in a state of chaos. The country is completely divided and consumed with hatred for all that is right and just. It hates all that stems from God and

it revels in dispute and ugliness. The Church which once stood as a place of comfort and peace, seems to have become irrelevant. The New Mass is enough to make one wish that all the Newbishops were dead!

I sincerely do not think that the Church can be restored by human means. The diabolical influence runs too deep, and the true intentions of Vatican II are now being made manifest. Fifty years of brainwashing and of forced compliance have made Catholics blind, and, even worse, indifferent to what is happening. The Devil seems to have been successful in destroying what was once the Church. Archbishop Lefebvre mounted a rescue operation, but now Satan means to infiltrate and destroy all that remains of the Archbishop's SSPX, and Tradition. Slowly but surely the Devil is luring them in, just as he did with the pre-conciliar bishops. The Society's rulers may know that they have gone wrong, but if they insist on playing with fire nevertheless, they will inevitably get burnt.

So it may seem to be man who rules here below in Church and world, but it is undoubtedly diabolical influence that is driving the confusion and utter madness. Sceptical reactions of most Catholics have made me hesitate to name the churchmen as the true culprits, but one can hesitate no longer. If Scripture on the Apocalypse applies, then maybe nothing can be done to stop the disorder, and Christ alone will restore order. He says there will be only a remnant left.

Kyrie eleison.

DISCUSSIONS RENEWED? – I

No. DXCIV (594)

December 1, 2018

Be the Society's past Discussions seen
To scatter many illusions there have been!

The latest press release coming last week from Society of St Pius X Headquarters concerning the meeting held on the previous day between the Society's Superior General and the head of Rome's Congregation of the Doctrine of the Faith, gives rise to a guarded optimism. Guarded certainly, because as the proverb says, "The scalded cat fears (even) cold water," and Traditional Catholics have been scalded for the best part of the last 20 years by the treacherous politics of Menzingen, putting Conciliar approval above the Catholic Faith, while always pretending to do the opposite. However, there is room for a glimmer of optimism, because this press release puts the doctrine of the Faith back in first place where it belongs.

Two more proverbs say, "Handsome is as handsome does," and "Actions speak louder than words." And so Catholics doing their best to keep the Faith are going to be wary for a while, even for a long while, at least until they can see actions and not only good words coming from Menzingen, especially when the practical conclusion of the press release is that doctrinal discussions between Rome and the Society need to be re-opened. Doctrinal discussions? But they have been held already, between 2009 and 2011, long enough to discuss all the main issues, and clear enough to show the impossibility of any doctrinal agreement between Catholic Tradition and Vatican II. Upon which Menzingen abandoned in 2012 the sanity of Archbishop Lefebvre – "No practical agreement WITHOUT a doctrinal agreement" and replaced it with the insanity of his successor – "No doctrinal agreement; THEREFORE, a practical agreement," which is the direct opposite! And that treacherous lead was docilely followed by the large part of what had once been the Archbishop's Society . . .

In this switch between the two formulae lies the essence of the treachery, which is not too strong a word, because the Archbishop's formula puts the doctrine of the Faith in front of approval by the Roman Conciliarists, whereas one may say that the second formula puts the Faith in second or third place. Thus for several years now the Society

can be accused of having pursued as its priorities, firstly official recognition by Conciliar Rome, secondly unity within the Society and with Rome, and thirdly the Faith. But what is the Catholic worth of recognition by non-Catholics, e.g. followers of Vatican II, and what is the use for Catholics of unity in any shape, size or form with Conciliarists? What was disappointing in 2012 was the lack of sufficient reaction on the part of so many priests trained under the Archbishop. But we all of us live in a world in which “indoctrination” has become a dirty word, and in which most people want in their heads Masonic mush because it frees them from all ten Commandments . . .

Notwithstanding, Catholics who still want to get to Heaven still want the Faith, because as Almighty God tells us in Holy Scripture, without the faith it is impossible to please Him, and how can one get to His Heaven without pleasing Him (Hebrews XI, 6)? Then such Catholics, scalded in the all-engulfing apostasy which surrounds them, might take at least a glimmer of hope from the press release mentioned above, because at least in words it announces the intention of Menzingen to put the doctrine of the Faith back in first place, as these “Comments” will quote next week. (Meanwhile one act that the new Superior General could immediately put in place is to make public a clear and just summary of the record of the 2009–2011 doctrinal discussions, which was promised to us at the time, a promise never fulfilled.)

However, will Fr Pagliarani have the vision and fortitude to put in place the acts corresponding to his words? Time alone will tell. In fairness, he still needs to be given time if he is to turn around a great oil-tanker at sea, and in the opinion of these “Comments,” he surely – or in any case – needs our prayers. May Our Lady be with him if he truly means to take on the heavy task in front of him of straightening out the Society. It risks being a fight!

Kyrie eleison.

DISCUSSIONS RENEWED? – II

No. DXCV (595)

December 8, 2018

If anyone has a truly Catholic mind,
He must, with Vatican II, leave it behind.

The official press release coming from Society of St Pius X Headquarters on Friday two weeks ago, of the meeting held on the previous day between the Society's Superior General and Rome's Prefect of the Congregation of the Doctrine of the Faith, is full of good words. What remains to be seen is how these words will translate into acts on the part of the new Superior General.

The press release contains seven paragraphs. The first two paragraphs introduce Cardinal Ladaria and Father Pagliarani with their respective colleagues, and state that it was the Cardinal who invited Fr Pagliarani to Rome to discuss the state of relations between Rome and the Society, as they may be evolving since Fr Pagliarani's election as the Society's new Superior General last July. The third and fourth paragraphs place the problem between Rome and the Society exactly where it belongs, in the domain of doctrine. Here they are, in the full text:—

(3) In the course of the meeting with the Roman authorities, it was recalled that the underlying problem is well and truly doctrinal, and neither Rome nor the Society can get around that fact. It is the unyielding divergence of doctrine which has for the last seven years frustrated every attempt to work out any statement of doctrine acceptable to both sides. Here is why the question of doctrine remains absolutely basic. (4) The Holy See is saying nothing different when it solemnly states that there can be no setting up of any juridical status for the Society until a document doctrinal in character has been signed.

However, the fifth paragraph proceeds to conclude that "*Everything therefore impels the Society to re-open theological Discussions*," their purpose being not so much to convince the Romans as to bring before the Church the Society's uncompromising witness to the Faith. The last two paragraphs give expression to the Society's trust in Providence. Its future lies in the hands of God and His Blessed Mother. (End of press release)

Alas, one may well question whether it is useful or prudent to seek to re-open

Doctrinal Discussions with these Romans. As one of the four Society representatives commented on the four Roman representatives after the last series of such Discussions held from 2009 to 2011, “They are mentally sick, but it is they who have the authority.” This comment was not meant personally, rather it testifies with precision to the incapacity of the Roman Neo-modernists to grasp the very essence of Catholic doctrine, namely its objective character, allowing of no subjective interference. Almighty God means what He says, He says it through His Church, and so there can be no question of re-moulding for modern times – as did Vatican II – what His Church always and unchangingly said before Vatican II. How then can today’s Romans be loyal to God’s Church and at the same time to Vatican II without either their minds being sick with contradiction, or their having a completely false idea of the Church?

That being so, if and when the Holy See issues a press release on the same meeting of November 22, it will be interesting to see how they present the prospect of a re-opening of the Doctrinal Discussions. They certainly want Discussions, in the hope of luring the new Superior General out of his impregnable fortress of Church doctrine, but their own Conciliar doctrine can only be false insofar as it departs from that Tradition. And so the two great arguments available to them must be, as always, authority and unity, disregarding doctrine. But what is Catholic authority when it no longer serves Truth? And what is Catholic unity if it unites around a pack of slippery lies (Vatican II)? Alas, authority and unity are the only legs that these Conciliar Romans have to stand on.

Therefore, honourable Superior General, here is an act to follow your words: why not make public a clear and fair summary of the record of the last Doctrinal Discussions of 2009–2011? You would be backing your fine doctrinal paragraphs of November 23 with a real doctrinal act!

Kyrie eleison.

DISCUSSIONS RENEWED? – III

No. DXCVI (596)

December 15, 2018

”To sup with the Devil calls for one long spoon” –
Not to be had by innocents any time soon!

Many readers of these “Comments” may not be content if for the third time in succession they deal with what can seem to them mere arguments between priests, namely the meeting on November 22 in Rome between Cardinal Ladaria and Fr Davide Pagliarani. But every human being, Catholic or not, must suffer eternally in Hell if he does not save his soul. This can only be done in accordance with Catholic doctrine, and so that doctrine must be kept pure. Since the 1970’s the staunchest defender of Catholic doctrine against Vatican II confusion inside the Catholic Church, was the Society of St Pius X. But since 2012 the Society too has been wavering in its faithfulness to that doctrine. Therefore it is a matter of concern to every human being alive whether discussions with Rome today will or will not put an end to the Society’s faithfulness to the Church and to the doctrine of the one and only Saviour of men, Our Lord Jesus Christ.

Two weeks ago these “Comments” (EC 594) presented in general the press release of November 23 in which Society Headquarters in Menzingen, Switzerland, described the meeting on the previous day between the Society’s new Superior General, Fr David Pagliarani, and Rome’s head of the Congregation for the Doctrine of the Faith, Cardinal Ladaria. One week ago the “Comments” (EC 595) presented the full text of the third and fourth paragraphs of that press release, with their glimmer of hope that the Society will come back on its Founder’s track to defend the doctrine of the Faith. But when the fifth paragraph concluded that doctrinal discussions with Rome should be re-opened, the glimmer grew dark, not only because doctrinal discussions between Rome and the Society were already held between 2009 and 2011 (EC 594); not only because neo-modernists like today’s Romans cannot think straight (EC 595); but also because Rome has only one purpose in discussing with the Society, and that is to put a final end to the Society’s historic resistance to their own sell-out to Satan’s New World Order.

Thus whenever Communists wanted to take over a country, the main obstacle in their way was always the Catholic Church, which utterly rejects – doctrinally – the atheistic materialism of Communists. But Communists learned not to fight Catholics on doctrine, where faithful Catholics are too strong. Instead they invited Catholics to join them in a joint action, supposedly on behalf of the people, because once Catholics and Communists were collaborating in action, the Communists would exploit the practical contact to get around the doctrinal blockage. The one thing that the Communists did not want was for the Catholics to break off all contact. Then they no longer had the means of working on them.

Similarly, when Cardinal Castrillón was Rome's man to deal with the Society ten years ago, he used basically the same tactic – "Let us first get together, and we will sort out all the doctrinal problems afterwards, once we are together. The important thing is first a practical agreement," he said. On the contrary Archbishop Lefebvre always insisted on Catholic doctrine coming first. His successors thought that they knew better, and have time and again sought contact with the Roman apostates, who have been, logically, only too happy to oblige, with the result that the Society's defence of the Faith has grown steadily weaker since 2000. The salt is losing its savour. Unless the Society seriously changes course it will become fit only to be thrown out and trampled underfoot (Mt. V, 13).

Another problem is if the Society is wanting discussions in order to obtain official permission for the consecration of the new generation of bishops that it needs for its worldwide apostolate. But if it does not want to consecrate them without Rome's permission, then it can only agree to Rome's terms, because it is making itself the beggar and Rome the chooser. But thereby the Society is putting the Conciliar Romans firmly in the driving-seat, where for the defence of the Faith, they absolutely do not belong. So is the new Superior General wanting to re-open discussions with a view to obtaining a Roman permission? God knows. But in any case, discussing with Rome means that the Superior General will be dancing with wolves. A dangerous occupation.

Kyrie eleison.

HEART'S PROTECTION

No. DXCVII (597)

December 22, 2018

A corner must be kept in every heart
For the Christmas scene joy always to impart.

Here is a precious account of how Christmas may have protected the Immaculate Heart of Mary from being overcome by her intimate participation in the Passion of her divine Son –

“The ecstatic bliss of my giving birth came over me like the essence of a flower, enclosed in the living vase of my heart, for the rest of my life. An indescribable joy. Human, and superhuman. Perfect joy.

“When my heart was pierced every evening of my Son’s life with the painful reminder, ‘One day less of waiting, one day closer to Calvary,’ and when my soul was smothered in pain as though a wave of torture had swept over it, being a wave in advance from the flood of torment that overwhelmed me on Golgotha, I would in spirit lean over the memory of the bliss of Holy Night that had remained alive in my heart, like one would lean over a narrow mountain gorge to listen to the echo of a song of love, or to see in the distance the home of one’s joy.

“That was my strength through life, especially in the hour of my mystic death at the foot of the Cross. God was punishing the two of us, me and my gentle Son, for the sins of a whole world, but in order not to tell Him that the punishment was too terrible and that the hand of His Justice was being laid too heavily upon us, I was obliged, through the veil of the bitterest tears that ever woman wept, to fasten my heart on that Holy Night, that memory of light, of bliss, of holiness, which rose up before me on Golgotha as a comforting vision from inside my heart to tell me how much God had loved me – the vision had come to me there on its own without waiting for me to seek it out, because it was a holy joy and everything holy is infused with love, and love gives life even to things seemingly lifeless.

“Here is what we need to do when God strikes –

* *Recall* the times when God gave us joy, so that we can say even amid the torment,

“Thank you, God. You are good to me.”

* *Accept* to be comforted by remembering a gift from the past, to strengthen us in moments of present suffering, when we are crushed to the point of despair, like plants being crushed in a storm, so that we will not despair of the goodness of God.

* *Make sure* that our joys are of God, in other words not just human joys of our own choosing and all too easily not of God, as is everything we do if it is disconnected from God, from His divine Law and Will. We must look for joy from God alone.

* *Keep in mind* God’s Law and Will for past joys as well, because recalling a memory that spurs us on to do good and to bless God is not blameworthy, it is to be encouraged and blessed.

* *Shine* the light of past joy on present darkness to make the darkness so bright that even in the blackest night we can see the holy Face of God.

* *Sweeten* a bitter chalice with a relished memory so as to be able to endure the horrible taste and drink the chalice down to the last drop.

* *Sense* by the precious memory that we cherish, the sensation of God’s caress even while the thorns press in on our forehead.

“There you have the seven sources of happiness opposed to the seven swords, such as they pierced my Immaculate Heart. They form my Christmas lesson for you, and together with yourself I make a present of them to my favourite children. I bless them all.”

Kyrie eleison.

<U>THE</U> PROBLEM

No. DXCVIII (598)

December 29, 2018

By spurning doctrine, what soul can shun Hell?
But world and flesh and Devil cast their spell . . .

God's way is rarely the easy way. Here is an email from a reader of these "Comments," elaborating on a point raised here often but that cannot be raised too often, because it lies at the heart of the problem and danger for the Society of St Pius X since 2012 and for the foreseeable future: the down-grading of doctrine. Here is what he writes, abbreviated and edited as usual for these "Comments":—

When I think about the Society's 2012 switch from doctrine before practice to practice before doctrine, ending in a secret agreement with things going unsaid but no less agreed, I do believe that the SSPX Headquarters have been behaving like the Communists whose tactic it was, in post-war France, to say to Catholics, "Look, you want to help the working class just like we do, but you have the Faith, whereas we are atheists. Let us leave to one side questions of doctrine. You let us keep our Marxist ideology, and we will not ask you to abandon your Faith. Let us just act together to relieve the workers' misery and to give back a bit of hope to the victims of modern society." And by this means the large number of worker-priests who had consented to lead the lives of factory workers were turned into Marxists. The reason was, as St Augustine said, that if I do not act as I think I will end up thinking as I act. Pius XII forbade the worker-priest experiment to continue, but only after many priests had been lost to the priesthood. And the future Paul VI in Rome and the Archbishop of Paris rivalled with one another in undermining Pius XII's ruling, because already then they believed more in action than in doctrine.

Thus the Society switch in 2012 from doctrine to action has not ceased to produce bitter fruits. When one hears people remarking that Rome is no longer requiring the Society to give up anything at all, that is sheer foolishness. Benedict XVI saw clearly what was at stake when he explained to modernists worried about Rome and the Society getting back together, that a practical agreement would so change the atmosphere as to put an end to the Society's criticism of Rome without any further special intervention being needed on Rome's part. The example of the Traditional Congregations that have since 1970 made agreements with

Rome proves his point. As for the Society, it is now caught with both feet in this trap.

The Popes' teaching, the voice of reason, experience itself, might all just as well have gone for nothing. And all these priests and laymen formed in Catholic Tradition now have the most terrible prejudice of all – the mindset of somebody who knows, but thinks it best to relativise, or leave to one side, what he knows.

What matters now is not waiting to see what Rome will or won't do to stop Tradition. The real enemy is not outside the Society. What matters is to understand that, with regard to Rome, by claiming from Rome a normalisation, or recognition, or regularisation (call it what you like!), the Society is in fact accepting the Romans in their present wretched state, and is thereby compromising its own integrity. This behaviour shows that the Society has swallowed the modernist poison, which just like a cancer is now spreading within the Society all the time.

Dear Society priests, this excellent analysis warns you of your own very real and present danger. The Society's real enemy is not only within. It is within your leaders. It is the self-righteous delusion that contact with the criminal or deluded modernists ruling the Church in Rome is not only not dangerous, but is positively advantageous to the Universal Church. However, if any of these modernists in charge of God's Church are genuinely deluded, can you think that God is not offering them all graces necessary to see their fruits as they are, i.e. the radical destruction of His Church? In which case, how many of them can be genuinely deluded? In which case, what business do your leaders have to be mixing and planning with them? God told Lot to get out of Sodom, and not look back! You must, for your own salvation and that of your flock, take whatever steps are necessary to insulate yourselves from the mafia not only in Rome, but also in Menzingen unless it changes course! May God be with you.

Kyrie eleison.

Eleison Comments

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